

CAN THE PRECEPTS FROM THE BOOK OF LAW BE USED
FOR DEVELOPMENTAL FAITH IN STAGES FOR CHILDREN
TO INCREASE AWARENESS, ATTENDANCE, AND PARTICIPATION
DURING LITURGICAL SERVICE?

CHARLENE R. SALLEY

DEMONSTRATION PROJECT

Submitted to
New York Theological Seminary
In partial fulfillment of the requirement
for the degree of

DOCTOR OF MINISTRY

New York, New York USA 2019

Copyright by
CHARLENE R. SALLEY
2019

Abstract

CAN THE PRECEPTS FROM THE BOOK OF LAW BE USED FOR DEVELOPMENTAL FAITH IN STAGES FOR CHILDREN TO INCREASE AWARENESS, ATTENDANCE, AND PARTICIPATION DURING LITURGICAL SERVICE?

By

CHARLENE R. SALLEY

It is my observation that children who have been introduced to Christian faith were sent to church in the company of extended family members, sibling groups, or compelled to go in their parents' company. Many parents hope their children will obtain a strong faith foundation of sound doctrine, and believe that children who are trained up on the right path, will not leave it when they get older (Prov. 22:6 NIV). Personal testimonies of parents reveal how their desires are crushed when their children become older and turn wayward from the right path; allowing their attendance or participation to become virtually nonexistent. Perhaps this passage of scripture was mistakenly believed to be a guarantee for keeping "church-reared" children grounded in the church well beyond adult life. Research for a previous degree showed many children reared in the church were not taught developmental faith in stages, the reasons varying from misbehavior, boredom, confusion, or short attention span. The findings showed boys were seemingly easier to distract than girls, young children were not taught explicit faith based instruction and may have believed that developmental faith could be learned through telepathy. This discovered plight motivated me to delve deeper into underlying issues contributing to the dilemma by posing the question: can the precepts from the Book of Law, discovered during King Josiah's era, be used for developmental faith to

increase African American boys' awareness of ancestral and ecclesiastical legacy, attendance and participation during liturgical service?

This demonstration project is the beginning of an intentional religious curriculum development for the shaping of faith growth in the minds of young children prior to age thirteen. The work is fulfillment for the process of Doctor of Ministry; however, it is an on-going mission for life maturation.

To Azariah Joel Cave, who encouraged me to be smart, kind and the best you can be as a well-rounded, educated mother, thank you!

Acknowledgments

This work could not be accomplished without the help of the LORD! Thank You Almighty God for giving me strength, guidance, and support to accomplish this endeavor.

Ms. Annetta, my loving and caring neighbor, who dedicates her time, labor and finances to selflessly help me succeed in every occasion.

Thank You Site Team for your feedback, expertise, wisdom, and leadership.

I would be remiss if I did not thank my participants for their participation and enthusiastic spirits, without you the project would be inadequate.

Table of Contents

CHAPTER 1 THE SETTING	1
CHAPTER 2 THE CHALLENGE.....	15
CHAPTER 3 IMPLEMENTATION OF THE PLAN	50
CHAPTER 4 EVALUATION OF GOALS	101
CHAPTER 5 RESEARCH QUESTIONS	104
CHAPTER 6 MINISTERIAL COMPETENCIES.....	106
APPENDIXES	109
APPENDIX A DEMONSTRATION PROJECT PROPOSAL	110
APPENDIX B DEMONSTRATION PROJECT CURRICULUM MAP.....	172
APPENDIX C CULTURAL SURVEY	174
APPENDIX D LESSON PLANS	177
APPENDIX E EXIT SURVEY.....	195
APPENDIX F CONFIRMATION LETTERS	197
APPENDIX G HEALTH BENEFITS OF A GARDEN.....	201
APPENDIX H KNOWING WHERE THEIR BLOODLINE ORIGINATED	202
APPENDIX I: SACRIFICE AND WORSHIP.....	206
APPENDIX J CULTURALLY RESPONSIVE TEACHING	208
APPENDIX K 2019 YEAR OF RETURN, IN GHANA.....	209
APPENDIX L PICTURES.....	210
BIBLIOGRAPHY.....	215

CHAPTER 1 THE SETTING

Location: New Life Cathedral Church in Brooklyn, New York

New Life Cathedral Church was founded in 1979 under the leadership of Archbishop Robert Joel Rochford. He testifies that the name “New Life” was given to him by God, because people would come to this establishment seeking new life. Indeed, New Life Cathedral has grown from a basement congregation in East New York, next to a storefront church in Flatbush, and presently to a warehouse in Brownsville, New York. It is surrounded by shelter buildings, low-income residents, commercial warehouses, and metal work yards.

New Life Cathedral is a flat walk-in; two separate glass doors, both accessible to the handicapped and a gated parking lot that has an elongated tall platform. The platform is used for outdoors cooking or barbequing for community affairs. Inside is a large sanctuary, with several business offices, a dining room with kitchen, separate bathrooms, portable baptism pool, a treasury and a media room.

New Life Cathedral is located in Brownsville, Brooklyn, New York. The racial demographics of Brownsville consist of 81% African American, 15% Hispanic, 2% Asian, 1% White, and 1% Mixed.¹ Most of the families are headed by women, as Point 2

¹ NYU Furman Center, “Brownsville Neighborhood Profile,” <https://furmancenter.org/neighborhoods/view/brownsville> (accessed January 16, 2020).

Homes' statistics documents, 43% of the population is male, and 57% is female.²

Brownsville has long been the most impoverished section of Brooklyn, with the median income for Brownsville in 2017 was \$20,640 and the poverty rate was 39.9%.

Educationally, 51% of the residency have some high school, 9% have bachelor degrees, and 4% have post-graduate degrees.³

New Life Cathedral is a family oriented, non-denominational church of Pentecostal Christians, who speak in tongues, dance to loud music during liturgical service, and shout under the influence of the Holy Spirit. The church's congregation has a membership role of approximately 400 members travelling from different parts of the five boroughs. The congregants are a mixture of married couples with and without children, single-female parent household with children, widows, seniors, millennials, youth (13-21) and children.

New Life Cathedral's mission is to reach the lost at any cost and make an indelible impact on the world for Jesus that can't be erased. Presently, there are twenty operable ministries (Evangelism, Intercessory Prayer, Men, Women, Media, Youth, Kingdom Kids, Single, Married, Worship & Sacred Arts, Community Care Concern, Ushers, Adjutants, Ministers, Elders, Deacons, MIT, Shepherd Shield, Nurses, and Music). The ministry that best represents the congregational mission is the Community Care Concern because it encapsulates evangelism, community outreach, and social connections, when reaching the world for the sake of the gospel of Jesus Christ.

² "Brownsville Population and Demographics," <https://www.point2homes.com/US/Neighborhood/NY/Brooklyn/Brownsville.html> (accessed January 16, 2020).

³ NYU Furman Center, "Brownsville Neighborhood Profile."

New Life Cathedral's vision is to reach and transform our generation through the power of God. Reach to God through the means of praise, worship, prayer, Bible study, fasting and fellowship. Reach inwards one towards another through compassion, kindness, humility, gentleness and patience. Reach out to all mankind through sharing the love of God by being a Good Samaritan to those in racial, social, economic, and spiritual need.⁴

New Life Cathedral's culture is to model the love of Jesus Christ through southern hospitality; although a bulletin is not circulated every Sunday, visitors are greeted at the front door, acknowledged, welcomed, and invited for fellowship. The congregants believe in one God manifested in three persons (triune GOD). Sunday morning worship is filled with music, singing, dancing, leaping, jumping, shouting, hands clapping and speaking in tongues as the Holy Spirit moves the congregation. The preacher preaches holiness, as it is weaved throughout every message, and fellowship is followed through with food and drink.

New Life Cathedral follows closely in line with the biblical tradition of patriarchic leadership. Our Sabbath is a sanctified event, commemorating the priestly, prophetic, and sagacious religion. New Life Cathedral's purpose is to reach and transform generations. NLC's plan is to bring new life to New York. NLC's process is through teaching, touching, and transforming lives in multiple ways, by practicing the life changing gospel of our LORD Jesus Christ.

The pastor has conveyed his desire for the congregation to stay spiritually fit by starting and ending each day with God in prayer and Bible reading. Congregants are

⁴ New Life Cathedral, www.newlifeny.org (accessed February 10, 2020).

asked to give God the first eight minutes of the day, before doing anything else, then proceed with personal devotion with God. Corporately, we come together on Wednesday nights for prayer and Bible teaching. Friday is reserved for family night; however, for special services, we assemble together for support.

New Life Cathedral's cultural commitments are focused on helping people in all walks of life. Prayerfully, new life will be received for each person planted at the church. The congregation's theological and social commitments stem from the book of Isaiah 61:1, NRSV, which states,

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound

The physical object that best symbolizes the ministry is the sword that rests in its case, placed in the pulpit, on the right side of the Archbishops' chair. The sword symbolizes the word of the living GOD, which the congregation believes is able to penetrate to the heart of all humankind.

History

New Life Cathedral was conceived under the leadership of our senior pastor, Archbishop Robert Joel Rochford, in 1979. He was fourteen years old when his mother died. He was a part of a gang, and his life took a downward spiral as he was left to be raised by his older siblings and aunts. His older brother (Apostle, Pastor Norman Rochford) was the pastor and had a church full of young people. The oldest member was twenty-seven years old. He made most of those young people ministers and elders. Archbishop Rochford traveled with his siblings on preaching expeditions, learned how to play the organ, and acquired "hands on" ministerial experience. He turned his life over to

Christ and started preaching at age fifteen. Archbishop Rochford received his calling to become a minister, and became an ordained elder to pastor New Life Cathedral.

The first location of New Life Cathedral was in the basement of his aunt's home, located in East New York. Phase one had an estimated ten members, all African American, comprised of siblings, spouses, and other Christians. The order of the service was devotion, prayer, singing (a cappella), scripture, testimony, preaching, offering, benediction, and fellowship.

The congregation loved God, they were hungry for God to deliver them from a lifestyle of sin, and they wanted to see the move of God in their lives and in the lives of their community.

Their pastor (Archbishop Rochford) was loving, caring, and spiritually intimate with the congregation. The culture of the congregation was family oriented, affectionate and kind. Everything the congregation ensued was steered out of unity, everything was done like a family.

Holiness was the order of the day, their lifestyles had to match their worship. Baptisms and Communion were rare because the members were already baptized and the new converts were being trained to live a holy life before taking a big commitment. Christenings and Dedication services were regular amongst the members. Worship, teaching, fasting, and preaching were the main elements for the congregational life.

Archbishop Rochford was constantly preaching in his church, outside churches, and at tent meetings. He would preach four to five times a week, and the congregation would travel with him when he preached for outside engagements. In fact, he was preaching at a tent meeting when Lois Banks heard him preach and considered dating him. Soon afterwards, when he was 29 years old, they married. She left her home church,

Pilgrim Baptist Cathedral, a flourishing ministry, where hundreds of members operated, to serve by his side in the basement.

The membership grew, and phase two had begun: to seek a new place of worship. The congregation was still small and young; they moved to one of their member's apartment (temporarily), until Archbishop Rochford could secure a building of his own. The order of service continued as such and the congregation outgrew the apartment on Cozine Ave., in East New York. The congregation remained family oriented, and intimacy was the staple for this congregation. There were no tensions in the congregation, because no one sat on the sidelines. The Pastor kept his congregation busy. Once he recognized the member's talents or skills, he would put them to effective use in the ministry. Some of the members were assigned several tasks.

Pastoral care and wellness visits were conducted by the whole family (pastor, wife, and children). The sick parishioners remembered seeing the entire family come to visit them. This made the intimacy between the pastor and congregation grow stronger. In fact, it followed the church throughout all its phases. The pastor was a family man at heart who had a godly work ethic; he worked nine to five to support his family, completed ministerial duties, loved children, families, and men.

The congregation continued to grow an estimated fifteen members, and the pastor secured a new location—438 Rogers Ave., located in Flatbush. This was a storefront property with an apartment upstairs, and the church downstairs. The area was middle class, so some of the people owned their own homes and were able to give offerings. This was the beginning of phase three of New Life Cathedral. Wednesday nights were for prayer, Friday nights were for testimony services, Sunday was regular service. Every first Sunday, communion was given, Friday nights, baptism was done in front of the church,

via a little pool, filled with water. The cross and planted tree became the adopted symbols of the church. It referenced the scriptures of Jeremiah 17:8, “they will be a people like a tree planted by living water.”

Family-centeredness remained the culture of the church. New Life Cathedral worship service grew; the pastor (Archbishop Rochford) would play the organ, and then preach! The order of the service became a bit lengthier: first prayer; next worship and praise, which was more devotional; next was announcements; then the choir would sing; the preaching would follow; afterwards, the offering would be raised and lastly, the benediction. The pastor would pay one of his members (an excellent cook) to feed the congregation after service at no charge to them!

New Life Cathedral, still small but growing, did whatever it took to generate finances to support the ministry. They held plays, special services, fashion shows, and the pastor would not raise an offering on Fridays. The pastor believed in a strong family unit and did not want to put any financial burdens on the growing congregation. Teaching the family godly principles, living the way God intended, and living in fellowship was the cultural fabric of this congregation. The congregation was set in the belief of holiness, which was more valuable than money. The pastor put heavy emphasis on loving, serving, and being obedient to God. They believed this devotion would pay off in greater dividends, more than money can buy. This model was used to establish his leadership protocol, as he would train the church leaders in sacredness. It became the leaders’ responsibility to meet with their staff and communicate the information to follow order.

The membership expanded to 40-plus members; members started having families of their own and needed space to worship, praise, and fellowship. As the congregation elevated, so did their pastor. In 1994 he became Bishop Robert Joel Rochford. He secured

a new building, a warehouse at 110 Junius Street, in Brownsville, New York. Phase four began with the congregation growing to over 400 members. As the church increased, the most important ritual maintained was having sound doctrine preached to the congregation, sealed with prayer at the altar.

As the membership grew, Archbishop Rochford tried to keep the intimacy flowing between one another and to God. He believed it was imperative that the people honor their commitment of consecration, fasting, purging of self, and keeping a pure relationship with God through prayer. He established leaders, auxiliaries, and committees to report to him about the functions of the congregation. Notwithstanding, he remembers his former days with the smaller congregation as sweet memories, for as the numbers increased intimacy became harder to maintain.

Membership expansion comes with its own set of problems, but those complications were quickly dispelled to avoid malignant cells growing within the congregation. The congregation duties grew, they worked hard together to maintain a legacy of integrity for the past nineteen years. Due to their excellent work and spiritual ethic, four churches were birthed from New Life Cathedral. In 2013 Bishop Rochford became the chief prelate of his own organization, the Dunamis Covenant Connection (29 churches under his leadership), and in 2016 he was elevated to become Archbishop Rochford.

New Life Cathedral follows closely in line with the biblical tradition of Pentecostal beliefs of salvation through acknowledgment of being a sinner, confessing and asking forgiveness of sins, belief in the virgin birth, the life of Jesus Christ as fully God and man, death, resurrection and the accession of Jesus Christ. They believe in the baptism of the Holy Spirit, divine healing, speaking in tongues, spiritual gifts,

eschatology, monthly communion, and sealing the sermon with prayer at the altar. Our Sabbath is a sanctified event commemorating the priestly, prophetic, and sagacious religion.

New Life Cathedral's purpose is to reach and transform generations through teaching, touching, and transformation. NLC's plan is to bring new life to all who seek a spiritual rebirth through the gospel of Jesus Christ. NLC's spiritual practices are comprised of salvation, baptism, acceptance of the Holy Spirit and communion.

Crisis Situation

However, in the past three years the congregation suffered a devastating blow, as an overwhelming change took place in leadership. Their beloved Pastor Lois E. Rochford—the glue of this ministry for 34 years—suddenly passed from mortal to immortality on October 18, 2014. Inanition of leadership followed; Archbishop Rockford did not want to preach anymore. This decision, coupled with Pastor's Lois' death, devastated the church and left the congregation wounded, frustrated, dazed, and bewildered. This resulted in an area of weakness for the congregation.

Several ministries she had overseen and initiated, collapsed because she was no longer there to facilitate the nurturing flow. The loss of her significant leadership in co-pastoring, and overseeing several ministerial auxiliaries, caused a disruption in the smooth flow of operations, which resulted in conflicts, disharmony, and dysfunction; ultimately causing a membership decline. In fact, some of the congregation is still in the recovery state as the membership is being rebuilt. She was the co-founder and pastor, who played a vital part in the ministry, which no one person has been able to duplicate or fill her position.

Pastor Lois followed up and followed through on all of the ministries, she co-pastored with Archbishop Rochford, ministered to him and their children. She executed agendas and ensured the progress of set programs. Pastor Lois helped New Life Cathedral do effective ministry by staying on top of things, adjusting situations that went awry and keeping the weight of ministry coupled with daily practicality balanced. She will surely be missed. No one can replace the talents, time, and sacrifices she rendered as service for God's people.

The New Life Cathedral congregation may have witnessed conflicts around the ministry, whether visible or invisible, but together, they work hard to forgive one another and move on, so these conflicts won't fester, and cause ineffective ministry. The congregation is encouraged to live peaceably with one another and lead by example for the youth. New Life Cathedral centers on a scripture-occupied mind to help the congregants eliminate irrelevant factors, discord, and dysfunction. The pragmatism of displayed unity helped me think theologically about how I could reach my community through prayer, fasting, teaching, and modeling an intentional Christ-filled lifestyle of civility.

I started attending church services at New Life Cathedral in December of 2014, shortly after Pastor Lois' death, and became a member in 2016. I knew Pastor Lois from my adolescent years; we were members of the same church (Pilgrim Cathedral). I witnessed New Life's devastation and present state of recovery. Archbishop Rochford continues on with the legacy of maintaining a healthy family structure, making an impact on the world, and practicing holiness. It is an arduous task trying to maintain members, follow through with leaders, and oversee auxiliaries.

New Life Cathedral, although immersed in ministry all year long, has room for improvement for each ministerial auxiliary. One in particular is the Kingdom Kids Ministry. At NLC, each ministerial auxiliary is required to have a vision, calendar of events, a staff to conduct thoughtful planning, and overall preparation for the success of the ministry. Kingdom Kids Ministry could benefit from using a faith-based urban curriculum to shape, prepare, and equip children for present day, active ministry. Currently, there is minimal children's engagement and participation during liturgical service. A faith-based sound doctrine, entrenched in biblical principles, infused with cultural and historical implications, can have a potent impact on children's practical learning and participation in ministry.

Focus Situation

Kingdom Kids Ministry, formerly known as children's church, was instituted by Pastor Lois E. Rochford. The setup was to instruct a group of children in a separate location within NLC on first and third Sunday. The lessons were written and taught by the appointed leaders, not necessarily licensed for academic instruction. The ideal for children's church was to spiritually train the children for the liturgical service in the main sanctuary. It was believed that if children were aware of the history of liturgical participatory roles and the importance of public worship, they would imitate what they were taught in children's church during morning worship. However, this setup failed shortly after Pastor Lois' death. Teachers resigned, relocated, or removed their membership altogether.

Archbishop Rochford made several pleas to have volunteers to assist with children's church. I answered the call and joined the children's teaching staff. I believe my teaching gift will be used as an indispensable part of teaching in Kingdom Kids

Ministry. I have observed the organizational structure of children's church, which teaches the whole children's group. The lessons are taught in narrative form with limited group activities. As parental involvement is welcomed, children are rewarded with snacks after lessons. Based on my observations and first-hand experience, I believe I can construct a theological model to represent the mission, ministry, and spiritual guidance of my congregation's culture by developing an urban curriculum immersed in biblical literacy, aligned with NLC's core belief values and the tenets of faith in Jesus Christ for all to read, analyze and comprehend.

The theological model can be used as a living manuscript, an example that encompasses the New Life Cathedral Children Vision Statement to provide children with the tools they need to develop a faith in Jesus Christ, a desire to be obedient to him, and a love for him that will remain throughout their lifetime. The benefits of having a theological model for children are that it will serve as an organized document for developmental faith, clear expectations of Christian responsibility and age appropriate growth cycle, similar to the lifecycle (nursery, preteen, teen, adult).

New Life Cathedral currently has set aside one Sunday out of the month dedicated to the youth to help develop a faith in Jesus Christ. The youth pastor is responsible for obtaining youth speakers, singers, or praise dancers to teach and preach about faith in Jesus Christ. Youthful activities are used to reinforce the faith lessons. The youth ages range from 13 to 25. The children's ages range from 3 to 12. The children watch, listen, and follow the direction of their parents or older siblings.

Problem

During liturgical services some children are disengaged from worship, general service, and are non-participatory in ecclesiastical occupations. I have observed children

playing video games or watching a video on their hand held tablets or phones with inserted headphones. I wondered if there was a direct correlation between the children's naiveté of ecclesiastical prominence and the lack of urban curriculum for developmental faith in children.

Based on my previous research, I investigated the high absenteeism of members who were ecclesiastically reared children through surveys, observations, and interviews with present church leaders. The feedback from bishops, pastors, ministers, law enforcement personnel, and pedagogues revealed a shocking blanket statement of "no connection to the ecclesiastical setting" in which they were cultivated. These leaders as children felt the religious communication was not age appropriate, resulting in misunderstandings or saw it as irrelevant.⁵

Upon this revelation, my passion to design an urban curriculum promoting biblical literacy to structure developmental faith in children was birthed. An urban curriculum promoting biblical literacy in phases can help shape developmental faith, teach worship, and raise awareness of ecclesiastical legacy, age appropriate through biblical narratives. I believe biblical knowledge can also increase their grade point average in school, help them model exemplary behavior, and lead them to live a virtuous life. In addition, biblical narratives can expose children to the attributes of God, which in turn can serve as a supporting tool to build love for God. Biblical literacy endorses biblical knowledge about sin which estranges humanity from God. However, it also renders a revelation of godly covenants and divine commandments that enable humanity to reconnect with God.

⁵ Daniel Cox and Amelia Thomson-DeVeaux, "Millennials Are Leaving Religion and Not Coming Back," FiveThirtyEight, December 12, 2019, <https://fivethirtyeight.com/features/millennials-are-leaving-religion-and-not-coming-back/> (accessed February 10, 2020).

Can children holistically be taught godly percepts from the Book of Law, to raise awareness about their ancestral and ecclesiastical legacy, the importance of worship, and engagement during liturgical services?

This demonstration project seeks to prove that using biblical precepts from King Josiah's narrative can raise the children's awareness of their ancestral and ecclesiastical legacy and the importance of worship, as well as increase attendance and participation during liturgical services.

CHAPTER 2 THE CHALLENGE

On the first and third Sundays, there are approximately twenty-five children who attend children's church, which begins after worship and praise ends in the main sanctuary. The children are escorted into the dining hall to pray in one circle before instruction starts. I have observed on the second and fourth Sundays that the children who attend church with their parents are either occupied with a tablet or sitting idly next to their parents.

As a parent attending New Life Cathedral in Brownsville, New York, I am concerned about young African American boys' naiveté of their ancestral and ecclesiastical legacy of faith, the importance of public worship and the lack of participation during liturgical services. I have witnessed children playing games on a phone or tablet, asleep, or bored during liturgical service, as my son and I are escorted to our seats on Sunday mornings. Occasionally, I use this time to teach my son how to be participatory during liturgical service instead of giving in to the enticement of electronic entertainment. I have witnessed more and more boys play video games on their phones during liturgical service, as they block out the music, singing, dancing, and praising.

According to an annual global consumer survey, video games are played more often by young boys than girls. A representative group of video game players was boys under the age of 18 years.⁶ Medical research, explained in the *Harvard Journal*, shows

⁶ "Video gaming is no longer a hobby exclusively enjoyed by the young. As generations have grown up with video games a normal part of life, the age of the average gamer also increases. While 40 percent of video game players still come from the 18 to 35 age demographic, some 21 percent are 50 years

the addiction of cell phone or tablet usage is caused by the dopamine (feel good medicine) that is released in our bodies when playing videos on our hand held tablets.⁷ The influence of playing video games in church during liturgical service can stimulate children's desire to feel good all the time. The time spent playing video games with no interaction or feedback other than self-gratification can easily distract from worship. This self-gratitude focuses on self-honor, depriving God from receiving sovereign honor. Therefore, instead of eulogizing God, they play video games on their tablets during church to soothe their anxiety, promote their self-esteem, and foster a sense of pride as they accomplish one achievement or another.

Research findings reveal that children become intense as they play video games until their senses gets dull.⁸ In my view, children who play video games with their handheld tablets in church can become spiritually unaware and unequipped for spiritual warfare when defending their faith. It is my belief that if this challenge is left unaddressed, the children can become detached from church, their attendance can decrease, and the awareness of spiritual worship diminishes to such a degree they can mature into a "dull spiritually uninformed" Christian adult.

In my estimation, children should be taught age appropriate developmental faith to nurture the process of learning worship significance during liturgical services in order to avoid becoming a dull Christian. Developmental faith helps children understand

and older." Christina Gough, "Average Age of U.S. Video Game Players in 2019," statista, blog, September 18, 2019, <https://www.statista.com/statistics/189582/age-of-us-video-game-players-since-2010/> (accessed February 10, 2020).

⁷ Trevor Haynes, "Dopamine, Smartphones & You: A Battle for Your Time," blog, Harvard University, May 1, 2018, <http://sitn.hms.harvard.edu/flash/2018/dopamine-smartphones-battle-time/> (accessed February 10, 2020).

⁸ Bethany Brookshire, "Explainer: What Is Dopamine?," blog, January 17, 2017, <https://www.sciencenewsforstudents.org/article/explainer-what-dopamine> (accessed February 10, 2020).

spiritual and religious values as well as appropriate behavior in the human cycle.⁹ Faith development, like the human cycle, occurs in stages over time. As a congregation, our priority focus is to gather together in unity to worship God as we heed and submit to godly instructions. Our hearing becomes impaired when we give into distraction. We are motivated to empty out ourselves of internal noise in order to focus on God. In biblical sagacity, anything or person that we are attached to above God is idolatry. Divine sovereignty requires our devotion, as stated in Deut. 6:13-23:

The Lord your God you shall fear; him you shall serve, and by his name alone you shall swear. Do not follow other gods, any of the gods of the peoples who are all around you, because the Lord your God, who is present with you, is a jealous God. The anger of the Lord your God would be kindled against you and he would destroy you from the face of the earth. Do not put the Lord your God to the test, as you tested him at Massah. You must diligently keep the commandments of the Lord your God, and his decrees, and his statutes that he has commanded you. Do what is right and good in the sight of the Lord, so that it may go well with you, and so that you may go in and occupy the good land that the Lord swore to your ancestors to give you, thrusting out all your enemies from before you, as the Lord has promised. When your children ask you in time to come, “What is the meaning of the decrees and the statutes and the ordinances that the Lord our God has commanded you?” then you shall say to your children, “We were Pharaoh’s slaves in Egypt, but the Lord brought us out of Egypt with a mighty hand. The Lord displayed before our eyes great and awesome signs and wonders against Egypt, against Pharaoh and all his household. He brought us out from there in order to bring us in, to give us the land that he promised on oath to our ancestors.

Deuteronomy admonished our ancestors to centralize worship in unity for God only. Parents were responsible to hear God, keep his commandments and teach them to their children. In remembrance of daily practicality, it was written on walls and scrolls, and was attached to the garments worn on the wrists. The consequences for disobedience was destruction.

⁹ Curtis W. Hart and David A. Leeming, “Faith Development Theory,” Springer Link, January 31, 2014, https://link.springer.com/referenceworkentry/10.1007%2F978-1-4614-6086-2_229 (accessed February 10, 2020).

A biblical narrative that tells the story of how a young king ruled over a nation that was morally depraved because of their idolatrous practice for over a half century is found in the chronicle of King Josiah.¹⁰ The storyline has multiple implications for intergenerational curses, leadership, worship, literacy, unity, repentance, morality, developmental faith, purification, and remembrance of high holy days. The story tells how destruction was set in motion by divine order because idolatry became more important than God. The story follows the life of an eight year old Judean child who became king after the assassination of his father and death of his grandfather. Josiah's predecessors (Manasseh and Amon) did not lead in the righteous way, yet he was found righteous in the sight of God when he followed the righteous way of his great-grandfather (Hezekiah).

The Book of Law (Deuteronomy) was discovered during the rebuilding of the temple. King Josiah confirmed the validity of divine instruction, centuries prior to his reign. Josiah's reformation based on the precepts found in the Book of Law forever changed his and our ancestors' lives throughout history. The climax of King Josiah's narrative revealed evidence of godly characteristics influenced by the Book of Law precepts. Some examples revealed were his zeal for God's temple to be purged of mixed worship repetition, centralized worship at the temple, exuded humility to correct erroneous worship practicality, inclined an entire nation to be abandon idolatrous worship practice. He entirely demolished idols from the grave, homes and temple altar, and reinstated the remembrance of Passover.

¹⁰ Tim Young, "Lessons from the Life of King Josiah," CCBible, November 5, 2017, http://www.ccbible.com/exhort_lessons_from_king_josiah (accessed February 17, 2020).

This study sought to raise African American boys' awareness of liturgical and ancestral legacy, increase attendance and participation during liturgical services using Josiah's reformation, modeled after the Book of Law precepts.

Personal History of Problem

My challenge statement evolved out of the concern for my son's spiritual development and the necessity of young African American boys having a more informed urban curriculum for developmental faith. My youthful developmental faith was shaped by our religious core values. The instructional pedagogy continued into adulthood, helping me to become a well-rounded Christian.

Born and raised in Brownsville, New York, I was reared in churches of different belief core values (Holiness, Baptist, and Pentecostal). My father drove us to church every Sunday, Wednesday, Friday night and Saturday (choir rehearsal). I attended Sunday school, liturgical services, Bible classes, tarrying nights, tent revivals, religious instruction classes, and Bible school, in addition to being educated by a private Christian school from sixth to twelfth grade. Therefore, religion was ingrained in the fabric of my being. I understood the ancestral and ecclesiastical legacy of faith and the importance of worship.

Based on my experience, children who are disengaged during liturgical service because of competing distractions are equivalent to some struggling adult Christians who were not reared in church. My ex-husband (son's father) is an example of an adult Christian not reared in church, who struggled to understand the ancestral and ecclesiastical legacy of faith and worship. Despite Levitical assistance in religious classes, baptism, receptive prayers for the Holy Spirit, choir involvement, using spiritual principles concerning tithing, exercising Christian benevolence, and obtaining deacon

ordination, difficulties in sermonic comprehension occurred. Twenty years later, notwithstanding the spiritual grit, he lives his life external of the church. In reflection of this knowledge, my concern for my son's spiritual development intensified. Therefore, this demonstration project was designed to teach the significance of worship in order to prohibit repeated history.

In twenty-four years of teaching in Brownsville, New York, I have learned that young unoccupied minds yield nonproductive children, who are easily led into a life of depravity, especially African American boys. First-hand knowledge has taught me that liturgical service, participation and developmental faith are crucial elements towards the structure of foundational stability in the young minds of children. Forty years of experience has taught me how engagement during liturgical service helps to keep children's minds focused on God. It is my belief that participation will become tranquil when children understand why public worship is important. Based on my practice of liturgical involvement in the church as a youth, I am prone to believe it can foster children's ecclesiastical education, as it did mine. Liturgy involvement helped me to strengthen ecclesiastical commitment to public devotion and worship to God as a youth.

Tentative Solution for the Problem

New Life Cathedral can benefit from an urban curriculum designed for age appropriate developmental faith to nurture the process of teaching faith and worship to children. It is my claim that teaching age appropriate developmental faith, can help children comprehend necessary spiritual tools used for constructing a solid foundation in abstract form, which can be transformed into reality. I've witnessed how age appropriate lessons demonstrate the practicality of spiritual weapons used to defend the faith and

equip the youth for future kingdom service. Biblical literacy strengthens the development of faith in young minds.

Effects of Biblical Literacy

According to the Pew Research Center, one in five U.S. adults were raised in interfaith homes, showing that most religious parents want to produce well rounded godly children.¹¹ Economic stability, academic excellence, and good morality were the parental desired affects. Once upon a time, the United States of America promoted mass literacy through Bible reading in primary schools to govern obedience and ethics, ultimately attaining these parental desired affects.¹²

The relationship between biblical knowledge and academic knowledge goes hand in hand because our ancestors believed it had a positive effect on humanity's moral behavior, especially in urban areas.¹³ Research suggests that biblical literacy increases academic literacy.¹⁴ Biblical knowledge is important to student achievement in and beyond the classroom. Research shows the impact biblical knowledge has on cognitive skills, mental processing of perception, memory, judgment and emotional reasoning.¹⁵

¹¹ Pew Research Center, "Links between Childhood Religious Upbringing and Current Religious Identity," October 26, 2016, <https://www.pewforum.org/2016/10/26/links-between-childhood-religious-upbringing-and-current-religious-identity/> (accessed February 17, 2020).

¹² Pew Research Center, "How Religion May Affect Educational Attainment: Scholarly Theories and Historical Background," December 13, 2016, <https://www.pewforum.org/2016/12/13/how-religion-may-affect-educational-attainment-scholarly-theories-and-historical-background/> (accessed February 17, 2020).

¹³ William Jeynes, "School Choice and the Achievement Gap," *Education and Urban Society* 46, no. 2 (2014), <https://journals.sagepub.com/doi/abs/10.1177/0013124512447101> (accessed February 12, 2020).

¹⁴ Pradeep Emmanuel Stephen, "The Relationship between Religious Commitment and Bible Literacy in Suburban New York and New Jersey Christian High School Juniors and Seniors," (EdD. diss., Liberty University, 2017), <https://digitalcommons.liberty.edu/doctoral/1539/> (accessed January 16, 2020).

¹⁵ Micheal T. Buchanan and Brendan Hyde, "Learning Beyond the Surface: Engaging the Cognitive, Affective and Spiritual Dimensions Within the Curriculum," August 10, 2008, <https://www.tandfonline.com/doi/abs/10.1080/13644360802439458> (accessed February 17, 2020).

In addition, biblical knowledge has impacted non-cognitive skills, emotional maturity, integrity and interpersonal interaction.¹⁶

Labor markets demand a workforce of well-balanced productive students with a set of skills embedded in math, science, and technology.¹⁷ The core standards for education have been altered to Next Generation Standards to align with the demanding labor force. Achievement tests have been connected to the workforce in order to stimulate economic and social mobility by measuring general knowledge.

However, they are inadequate in capturing non-cognitive skills such as “grit,” perseverance, self-control, self-esteem, self-efficacy or ability to engage productively in society. “Noncognitive skills strongly influence schooling decisions and affect wages given schooling decisions. Schooling, employment, work experience and choice of occupation are affected by noncognitive and cognitive skills.”¹⁸

In the climate of declining mental health, education or skills (performance of some task) alone have proven to be insufficient. Therefore, religion has been adopted into curriculums to help produce well-rounded citizens. Research has shown that religion, spirituality or biblical knowledge influences conscientiousness, morality, perseverance, and teamwork.¹⁹ Religion often influences children through the social and cultural institutions in which they participate. The beliefs, practices, social network and resources

¹⁶ James J. Heckman, “The Effects of Cognitive and Noncognitive Abilities on Labor Market Outcomes and Social Behavior,” *Journal of Labor Economics* 24, no. 3 (July 2006), <https://www.journals.uchicago.edu/doi/abs/10.1086/504455> (accessed January 18, 2020).

¹⁷ U.S. Department of Education, “Science, Technology, Engineering, and Math, including Computer Science,” <https://www.ed.gov/Stem> (accessed January 18, 2020).

¹⁸ Heckman, “The Effects of Cognitive and Noncognitive Abilities.”

¹⁹ UNICEF, “Children, Religion and Spirituality,” November 3, 2011, https://www.unicef.org/about/partnerships/index_60392.html (accessed February 17, 2020).

of religion can strengthen children by instilling hope, giving meaning to difficult experiences, and by providing emotional, physical, and spiritual support.²⁰

Holistically teaching a child takes time to observe, interpret observations, and make a plan to execute.

Holistic development is a process of addressing the various parts of a child's development simultaneously. This includes their physical, emotional, relational, intellectual and spiritual elements. With childhood affecting every aspect of a person's development throughout their lifetime, its important proper nurturing is provided.²¹

"If you want to do something great, you must have a dream."²² My dream was to change the culture of our children's church by teaching the children developmental faith in stages. Prior work before demonstration project is as follows:

Observation

First, I joined the teaching staff of children's church to obtain first-hand knowledge. I taught a few lessons on faith, assisted with activities, and participated in the parental meeting. This experience afforded me a reality check of children's church protocol. Secondly, I heterogeneously grouped children according to two age categories (eight-nine, and ten-twelve). Staff agreed to allow older children to assist the younger children in order to maintain focus. Lastly, I communicated effectively to show commitment and connection.²³

²⁰ Vicki Zakrzewski, "The Case for Discussing Spirituality in Schools," *Greater Good Magazine*, January 8, 2013, https://greatergood.berkeley.edu/article/item/how_to_discuss_spirituality_in_school (accessed January 18, 2020).

²¹ "What Is Holistic Development in Children?," <https://www.reference.com/world-view/holistic-development-children-9e223f9f068a73f9> (accessed February 17, 2020).

²² John Maxwell, *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team* (Nashville, TN: Thomas Nelson, 2013), 47.

²³ Maxwell, *The 17 Indisputable Laws*, 197.

Interpretation of Observation

My focus was on eight to eleven year old African American boys because they are more easily distracted than girls. Moreover, boys in my church are least engaged in literacy when children's church is in session. They need constant redirection and repetition of instruction. According to Ashlei N. Evans:

Regarding gender, the findings reveal a greater number of girls engage in reading the Bible and participate in religiously affiliated activities in-and-outside of school than boys. More girls indicated they perceive reading the Bible is beneficial to academic performance and academic success more than boys. As it pertains to ethnicity, a statistically significant higher percentage of Black students noted the importance of reading the Bible and its impact on their behavior than other ethnic groups.²⁴

Planning

The lesson was fashioned after CRT (Culturally Responsive Teaching). CRT helps educators develop curriculum where students can identify with peers, which increases comprehension and academic achievement. As an example, NYC Public Schools, through the push of the chancellor and mayor, have embraced CRT so much as to overhaul its curriculum to address a more diverse classroom.²⁵ The lessons were designed to address the process for developmental faith, moral development, biblical literacy and the connection between the three in order to teach the children holistically.

²⁴ Ashlei N. Evans, "Biblical Literacy in a Secular World: Secondary Students' Perceptions of the Influence of Biblical Practices on Academic Achievement" (EdD diss., Sam Houston State University, 2017), 5, <https://shsu-ir.tdl.org/bitstream/handle/20.500.11875/2306/EVANS-DISSERTATION2017.PDF?sequence=1&isAllowed=y> (accessed January 16, 2020).

²⁵ Selim Algar, "DOE's Curricular Diversity Overhaul Slated to Begin This Year," *New York Post*, September 23, 2019, <https://nypost.com/2019/09/23/does-curricular-diversity-overhaul-slated-to-begin-this-year/>.

Developmental Faith

Children cannot learn until they are developmentally ready.²⁶ There are predictable stages of development for each age in physical, motor, language, cognitive, moral, social, and emotional development.²⁷

A series of stages of faith development was proposed by Professor James W. Fowler, a developmental psychologist at Candler School of Theology, in the book *Stages of Faith*. This lengthy study contains a framework and ideas which have generated a good deal of response from those interested in religion. It proposes a staged development of faith (or spiritual development) across the life span. It is closely related to the work of Jean Piaget, Erik Erikson, and Lawrence Kohlberg regarding aspects of psychological development in children and adults.

Faith is seen as a holistic orientation, and is concerned with the individual's relatedness to the universal: Stage 0 – “Primal or Undifferentiated” faith (birth to 2 years), is characterized by an early learning of the safety of their environment (i.e. warm, safe and secure vs. hurt, neglect and abuse). If consistent nurturance is experienced, one will develop a sense of trust and safety about the universe and the divine. Conversely, negative experiences will cause one to develop distrust with the universe and the divine. Transition to the next stage begins with integration of thought and languages which facilitates the use of symbols in speech and play. Stage 0 – “Primal or Undifferentiated” faith (birth to 2 years), is characterized by an early learning of the safety of their environment (i.e. warm, safe and secure vs. hurt, neglect and abuse). If consistent nurturance is experienced, one will develop a sense of trust and safety about the universe and the divine. Conversely, negative experiences will cause one to develop distrust with the universe and the divine. Transition to the next stage begins with integration of thought and language.²⁸

The main idea of developmental faith is to understand biblical, religious, or spiritual values and behavior as they evolve over time in the human life cycle. Children

²⁶ B. Max Price, *Help! I Teach Children's Sunday School* (Macon, GA: Smyth & Helwys, 2003), 19.

²⁷ Price, *Help!*, 19.

²⁸ Diocese of Westminster, “Psychology Charts,” <https://rcdow.org.uk/att/files/faith/aff/fowlers+stages+of+faith+development.pdf> (accessed January 16, 2020).

should be seen holistically (physical, social, emotional, mind and spiritual growth) and these factors that can affect the process should be taken into consideration.

Moral Development

Moral development is the process of consistently doing the right thing. Morality is the standard of right and wrong behavior, it's the principles that govern our behavior. Moral responsibility refers to our consciousness.²⁹ Moral development changes as people grow older. Individual judgment is based on self-chosen principles, and moral reasoning is based on individual rights and justice.³⁰ The Bible and morality are considered biblical roots which can be taught to children for developmental faith building through biblical literacy.

In NYC Public Schools, after children have completed a reading exercise, they are asked to identify the theme or moral of the story. The intended objective is to allow students to reflect on the characters' behavior, their thought process, and what could the character have done to make the best decision. Each novel, storyline, or reading exercise is designed to raise the students' awareness about a topic or mood the author feels about a topic. Children are believed to become more reflective of their behavior and foster a more positive role model for others to follow. Moral stories are important to children because they improve life, and children learn more about moral values.³¹

Based on religious perspectives, the moral responsibility of human beings is seen as the image of God and the norms of human conduct should reflect the attributes of God.

²⁹ All About Philosophy, "Morality," <https://www.allaboutphilosophy.org/morality.htm> (accessed January 18, 2020).

³⁰ Saul McLeod, "Kohlberg's Stages of Moral Development," Simply Psychology, last updated 2013, <https://www.simplypsychology.org/kohlberg.html> (accessed January 18, 2020).

³¹ Admin, "Moral Stories," Indian Child, April 19, 2015, <https://www.indianchild.com/stories/moral-stories.htm>, April 19, 2015 (accessed February 14, 2020).

Biblical narratives can help children develop ethics to establish godly principles in order to ensure they practice right or good behavior consistently throughout their lifespan.

Relevancy of Biblical Literacy, Developmental Faith, and Moral Development

Perhaps an urban curriculum promoting biblical literacy can help children love and worship God, raise their awareness about ancestral and ecclesiastical legacy, increase their attendance, as well as motivate them to participate during liturgical services.

Worship is defined as service rendered to God with your whole heart, mind, body and soul, the entire you inside and outside. Worship can be in many forms: prostrate oneself, serve, minister to, revere, inquire, seek, or to bow.³²

It is important to have children engage in church because the foundation sets the stage for major strides in spiritual development as they begin to understand who God is and their need for Him.³³ At eight and nine years old, they are able to learn how to love God, the biblical view of God, love God by loving God's creation, and learn Bible stories that can help children worship God through praying, singing, and celebrating with art and drama. At ten through twelve years old, they understand God as creator, loving parent, redeemer, and Holy Spirit.³⁴

My observations attest to the organizational skills instilled in the youth of Baptists, Methodists and Presbyterians as these religions offer developmental faith in stages from nursery to adult. Members of these affiliations come through as well-rounded congregants who are equipped to do effective ministry.

³² Jewish Virtual Library, "Worship," <https://www.jewishvirtuallibrary.org/worship> (accessed January 18, 2020).

³³ Scott Arvay, "Engaging Younger Children and Their Families," blog, December 14, 2019, <https://ministry.acst.com/engaging-younger-children-families/> (accessed February 17, 2020).

³⁴ Price, 75.

Environment Affecting Children's Spirituality

As a parental educator, who lives, works, and worships in Brownsville, NY, I have witnessed the quality of life in this poor economic neighborhood. The environment, for varying reasons, has been on the decline for years. Learning age appropriate developmental faith in my adolescent years encouraged me to cling to hope, knowing that every experience is connected to my purpose.

Brownsville, NY has the stigma of the poorest neighborhood out of the five Boroughs in New York City. According to the National Criminal Justice Reference Service:

A neighborhood survey was conducted that enabled residents to express their opinions about their neighborhood's quality of life, safety, and services, as well as youth issues. Eighty percent of residents identified guns, gangs, drug use, drug selling, and assault as the top community problems. The top five quality-of-life issues were identified as obesity and other public health problems, homelessness, public drinking, garbage removal, and run-down public spaces. Residents viewed the primary problems of community youth as unemployment, few adult role models, drug use, drug selling, and teen pregnancy.³⁵

The majority of the residents live in poverty because of high dropout rates from school that result from poor reading and math skills. At a young age, these underdeveloped students accept public assistance as opposed to securing a job, because most employers do not hire inadequate employees. According to the Citizens Committee for Children of New York:

40 percent of Brownsville residents live in poverty, compared to nearly 21 percent in the city as a whole. The child poverty rate in Brownsville is 54 percent, far above the city's child poverty rate of 30 percent. 45 percent of Brownsville households rely on food stamps, compared to 20 percent in New York City as a whole. Close to 9 percent of births in Brownsville are to teen mothers, the highest in Brooklyn. 37 percent of high school

³⁵ Yasmeen Khan, "Poverty and Hardship Make Life Shorter in Brownsville," *WNYC News*, March 28, 2017, <https://www.wnyc.org/story/poverty-and-hardships-make-life-shorter-brownsville/> (accessed February 17, 2020).

students in Brownsville graduated on time in June 2015, compared to 67 percent citywide.

In 2014, one out of 13 children in the Brownsville-Ocean Hill community was involved in an investigation of child abuse or neglect. In nearly half of those cases, 46 percent, the claims were substantiated. The report state's that Brownsville-Ocean Hill's child victimization rate is the highest in the city.³⁶

As a New York State Permanently Certified Educator of twenty-four years, I am responsible for teaching students from this same neighborhood. In the classroom, the students are mostly African American with different levels of dysfunctionality stemming from the family lifestyle: low economics, mental health, trauma, neuro-psychological impaired, HIV/ drug infected, high absorbed rent residencies, inadequate diet and single parent raising.

Children are significantly more likely to live in single-parent households, and are significantly less likely to score proficient on state-mandated exams, than their peers in Brooklyn and across New York City. Brownsville residents also deal with higher rates of child poverty, infant mortality, youth unemployment and families entering homeless shelters.³⁷

Equally important are the children who attend church, Sunday school, or religious classes in Brownsville who exhibit striking similarities to the statistics. Most are spiritually illiterate and naïve to the importance of worship during liturgical service. As a Sunday school teacher, I have witnessed the difficulties children have in trying to make connections to biblical accounts, despite their background. To address the gap between ancient daily life and present day reality, biblical narratives are pinned to the relevancy of the governing morality.

Children need nurture and guidance...Kids need solid structure to keep their physical, emotional, social, and spiritual growth on track too. This

³⁶ Citizens' Committee for Children of New York, "From Strength to Solutions: An Asset Based Approach to Meeting Community Needs in Brownsville," 9, <https://www.cccnewyork.org/wp-content/uploads/2017/03/CCC-Brownsville.pdf> (accessed February 17, 2020).

³⁷ Citizens' Committee for Children, "From Strength to Solutions," 9.

means we are present in their lives, supporting their growth and development, and leading by our godly example.³⁸

According to the Dalai Lama, “a disciplined mind leads to happiness and an undisciplined mind leads to suffering.”³⁹ I can attest that a life ungoverned leads to forced corrections. For five years, prior to working in the Department of Education, I worked in the New York City Department of Corrections; where the highest population on Ryker’s Island was from the zip codes 11212 and 11207, (Brownsville). According to *Gothamist*:

Most prisoners’ addresses tend to be listed in the South Bronx, Brownsville, East New York, Harlem, and Bed-Stuyvesant. Brownsville residents were incarcerated in droves last year, with police sending 3,800 people to jail who hailed from just two zip codes: 11212 and 11207. (Keep in mind, this data shows where they live, not necessarily where they were arrested.)⁴⁰

Brownsville, NY is the only neighborhood that has a juvenile center in the heart of the business district, funded by the government. Based on the third grade assessment results (age eight), it was determined that it is easier to institutionalize African American youths than educate them. Literally, the public schools become the “pipeline” to the prison. Typically, from age eight to eleven student behavior is poor in the classroom because of illiteracy. They are sent to the office to sit while they are missing instructional delivery. They become increasingly unbearable and get suspended. Ultimately, when they are uncontrollable, they are sent to the juvenile center. According to the Education

³⁸ Denise C. Koenig, “What Does the Bible Say About Children?,” *Christian Faith*, August 6, 2018, <https://www.worldvision.org/christian-faith-news-stories/what-does-the-bible-say-about-children> (accessed February 12, 2020).

³⁹ Dalai Lama (Bstan-'dzin-rgya-mtsho) and Howard C. Cutler, *The Art of Happiness* (London: Hodder, 2009), 252.

⁴⁰ Aaron Marks, “These 5 Neighborhoods Supply over a Third of NYC’s Prisoners,” *Gothamist*, May 1, 2013, http://gothamist.com/2013/05/01/these_interactive_charts_show_you_w.php (accessed May 21, 2018).

Department's Office for Civil Rights, Black students are three times more likely to be suspended or expelled than white students.⁴¹

Based on my experience of teaching students of this caliber, they need someone who can teach them how to travel down a different pathway less engaged. These needy students are recipients of hope deferred. Nevertheless, the hope changes the narrative from wayward to progressive. It is my belief that teachers can help students make the connections using age appropriate pedagogy. According to Billings:

No challenge has been more daunting than that of improving the academic achievement of African American students. Burdened with a history that includes the denial of education, separate and unequal education, and relegation to unsafe, substandard inner-city schools, the quest for quality education remains an elusive dream for the African American community. However, it does remain a dream—perhaps the most powerful for the people of African descent in this nation.⁴²

Due to my involvement with leveled biblical text of suitable instructions for developmental faith in a religious setting, I believe it can make the difference in a child's life. My testimony is that I attended public school in Brownsville from pre-K to fifth grade. In fifth grade I exhibited disorderly behavior which qualified me for related services, e.g. counseling, speech, and therapy. I was quickly headed towards a life of rebellion. My Christian parents were displeased with the assessment and results, which ultimately led me to attend a Christian school that specialized in grade level religious instruction embedded in academic requirements. I graduated 12th grade, received a formal education, graduated with degrees and landed a professional career. Ultimately, I can

⁴¹ Tom Loveless, "2017 Brown Center Report on American Education: Race and School Suspensions," <https://www.brookings.edu/research/2017-brown-center-report-part-iii-race-and-school-suspensions/> (accessed February 17, 2020).

⁴² Gloria Ladson-Billings, *The Dreamkeepers: Successful Teachers of African American Children*, 2nd ed. (San Francisco: Jossey-Bass, 2009), 1.

attest that age appropriate religious instruction can guide children in a more positive direction.

Prior to becoming an educator, I worked as a civilian in the NYC Department of Corrections in which I witnessed many young adults who made poor decisions, resulting in discarded youthful years. New York City correction officers had countless narratives which told the familiar steps taken down the well-worn path. One common factor absent in most of the inmates' lives was spiritual essence. One common thread among the inmates was the suffering they endured because of abusive parents, which ultimately led them to the foster care system. Moved by these compelling stories, I felt compelled to help children in a more effective way. I believed that if I functioned as a foster care caseworker, I could become a lifetime child advocate.

I became a foster care caseworker for Brooklyn Community Center in Brownsville. I managed a caseload of twenty families, all of African American descent. Most of the families involved had elementary school aged children, which afforded me the opportunity to make school visits in order to monitor academic progress. The despondent reports of poor behavior, trauma of foster care, and insomnia because of instability and uncertainty were prominent for each caseload.

The foster care cases that are prevalent in my school community district in Brownsville, NY are due to domestic violence, mental health, and residency displacement (shelters). The children are physically in class but their minds are coping with the trauma that they live every day in a dilapidated community, incomparable to anything my generation had to go through as a minor. Some of the foster care guardians are kinship care takers, who bring their children to church, believing in the effects of Prov. 22:6: "Train children in the right way and when old, they will not stray."

Training or leading down the right path refers to ongoing pedagogy of religious guidance until death, not until the beginning of adulthood. Parents in my community have emphatically cited age eighteen as the beginning of their adulthood life discovery.

Academic and religious research shows that teaching children should begin before birth and not depend on external schooling, especially for African American boys:

While it is true that Black boys often arrive in Kindergarten classrooms with inherent disadvantages, they continue to experience a “behind the 8-ball” mentality as their school careers progress. Black boys are more likely than any other group to be placed in special education classes, with 80 percent of all special education students being Black or Hispanic males.⁴³

This “achievement gap”

is a problem not only for African American students and their families and communities; it affects the well-being of the entire country. Researchers have found that “the persistence of the educational achievement gap imposes on the United States the economic equivalent of a permanent national recession.”⁴⁴

There are several churches in Brownsville, NY. Although churches are right next door to each other or within the same block, few parishioners come from the community. Most have Sunday school, and, more than likely, biblical narratives are used for morality structure. However, some churches lack curriculum for children’s developmental faith. My observations as a Sunday school teacher were daunting because of insufficient curricula.

⁴³ Matthew Lynch, “Black Boys in Crisis: Why Aren’t They Reading?,” *The Advocate*, January 16, 2017, <https://www.theedadvocate.org/black-boys-in-crisis-why-arent-they-reading/> (accessed February 12, 2020).

⁴⁴ Barbara T. Bowman, James P. Comer, and David J. Johns, “Addressing the African American Achievement Gap: Three Leading Educators Issue a Call to Action,” *Young Children* 73, no. 2 (May 2018), <https://www.naeyc.org/resources/pubs/yc/may2018/achievement-gap> (accessed February 12, 2020).

Methodologies

New Life Cathedral has a separate location for children's church on the second and fourth Sundays. Every Sunday thereafter, children sit by or away from their parents, either engaged on their tablets or fidgety during liturgical service. During liturgy, the biblical accounts are expounded in narrative form for an hour or more. Curriculum for developmental faith is null and void, and there is virtually no access for inquiry of ambiguity. Therefore, children either grasp bite-size information or remain disengaged. Occasionally, children participate during liturgical services for special events. However, on a consistent basis, children who are non-participatory during liturgical services block out the music, singing, dancing, preaching, worship, and praise by using their handheld tablets.

Countless stories shared between my family members, friends, and parishioners tell how their church-reared children, particularly male adults, have strayed from church. All of these stories can be added to the millennials missing from the church phenomenon. In 2017, I conducted eight interviews with different male bishops, pastors, minister, and educators to shed light on this systemic problem of arrested development in liturgy practices among black male youth in church. Unequivocally, all interviewees agreed on three underlying factors: the effects of slavery mentality in households, spiritual leaders' ineffective curriculum for liturgy instruction, and futile participation of inclusive youth engagement during liturgy services.

The object of this study was to analyze the phenomena of children's developmental faith in stages and the affects Deuteronomistic precepts—found in the Book of Law (Deuteronomy)—had on their spiritual awareness, attendance, and participation during liturgical service. This study utilized qualitative data extracted from

the children through prior knowledge surveys and exit slips used to examine developmental faith growth for future study and practicality. Narrated biblical context with the support of maps, arts, crafts, comic Bibles, and targeted research was used to cultivate curriculum and lesson plans to illustrate key Christian tenets in order to make relevant connections and bring biblical literature to life. Biblical literacy was the underlying thread throughout the entire project. Biblical literacy is having the ability to read, understand, and exegete biblical text in order to gain godly wisdom and knowledge.

Background and Study Significance

Based on my observations during liturgical customary, I noticed that children did not have Bibles to read, which led me to believe that they are spiritually illiterate and literacy was not a priority in the home. Literacy is the foundation for all other learning endeavors. A culture of literacy was not developed in the African American home uniformly because of slavery, as it was forbidden for slaves to read and write.⁴⁵ African American children did not have the opportunity to engage in on-going literary activities because an enslaved people usually worked from early in the morning until late at night. Between the ages of seven and eight, children were responsible for performing a set of duty skills for slave owners' establishments.⁴⁶ There were no bookstores, libraries or information centers with pamphlets of literature in the environment to support literacy. The effects of the slavery mentality make it easier for children to pick up a task rather than a book.

⁴⁵ Lynch, "Black Boys in Crisis."

⁴⁶ Andrea Williams Heather, "How Slavery Affected African American Families," National Humanities Center, <http://nationalhumanitiescenter.org/tserve/freedom/1609-1865/essays/aafamilies.htm> (accessed February 17, 2020).

Education is a key to the survival and the upward mobility of Black people, the school, and church. The church and education have been two of the most pre-eminent institutions in helping the Black family to survive and to develop.⁴⁷ The church has been a staple in the Christian family since the first century, founded on Jesus' instruction of salvation and God's redemption. Jesus' literacy skills were astounding, as he read the scroll recorded in Luke 4. Like our African American boys, Jesus grew up in an impoverished neighborhood, encountered poor housing, and was criticized among his religious peers. However, he was literate, aware of his ancestral and ecclesiastical legacy as well as a participant during liturgical services. Training African American boys' godly principles through biblical literacy will involve more than just going to church. Paramount should be what to teach them as they arrive.

The Old Testament is a reflection of humanity's failure to be consistently obedient to God's commands. The Torah scroll on which the first five volumes of the Bible are written down records definite articles and concepts of God's words as understood by human beings, in particular Jewish study and literature.⁴⁸ The Talmud (Hebrew for "study") is an encyclopedia of commentaries on Jewish law written in Hebrew and Aramaic (the lingua franca of the ancient Near East). According to tradition, Moses received two forms of revelation on Mount Sinai: written and oral.⁴⁹

The envisioned focus of this demonstration project was the theological heart of pre-exilic Deuteronomy 6:49 called the Shema (a whole hearted love devoted to the Lord). It was considered one of the most important texts mediated by Moses between

⁴⁷ Heather, "How Slavery Affected African American Families."

⁴⁸ Anita Diamant, *Living a Jewish Life*, 2nd ed. (New York: HarperCollins, 2007), 73-74.

⁴⁹ Diamant, *Living a Jewish Life*, 74.

God and the nation of Israel.⁵⁰ The profound instruction is undoubtedly the key to how humanity is to revere God regardless of destitute circumstances. The New Testament records Jesus reading a portion in the book of Isaiah (book of salvation), which echoes the focus in 48:18, “I am the LORD and there is no other.” Due to the Israelites’ disobedience, the once united nation was split into two kingdoms, the north (Israel) and the south (Judah). Israel was taken into captivity by the Assyrians, and Judah flourished for 100 years afterwards. The last king to reform a nation from captivity was Josiah by using the precepts found in the Deuteronomistic chronicles.

Education and Church

In District 23, Brownsville, NY, 75% of the students are Black or African American; 54% of these students are boys (grades 3-8).⁵¹ District 23 in Brownsville comes second to having the lowest literacy proficiency rate in Brooklyn. The literacy proficiency rate for Brownsville in 2018 was 26%.⁵² Less than half of that percentage was comprised of boys. In Brownsville, 40% of elementary school children miss 20 or more days of school a year.⁵³ The data speaks to virtually little academic literature is being read, much less than liturgical or ecclesiastical literature.

According to Pew Research Center, 75% of Blacks believe in God and say that religion is important to them, 47% go to a religious setting at least once a week, and 39%

⁵⁰ Scott Redd, “How Jeremiah Leans On Deuteronomy,” Reformation 21, August 10, 2015, <https://www.reformation21.org/articles/what-would-plato-be-without.php> (accessed February 17, 2020).

⁵¹ New York State Education, “NYC Geographical District,” Data, NYSE.gov, June 30, 2019, <https://data.nysed.gov/profile.php?instid=800000043733> (accessed February 12, 2020).

⁵² New York State Education, “NYC Geographical District.”

⁵³ Meredith Kolodner, “At a School in Brooklyn’s Poorest Neighborhood, Literacy Is up and Disciplinary Problems Are Down,” The Hechingerreport.org, November 4, 2015, <https://hechingerreport.org/at-a-school-in-brooklyns-poorest-neighborhood-literacy-is-up-and-disciplinary-problems-are-down/> (accessed February 17, 2020).

have frequent participation in religious services.⁵⁴ In Brownsville, homelessness, poverty, and safety concerns parishioners, more than anything, being that Brownsville is considered the deadliest part of Brooklyn.⁵⁵ Nevertheless, 20–25 children come to New Life Cathedral regularly; 20% are boys ages 8-11 (3rd-6th Grade). As a twenty-four year educational veteran, I know first-hand the importance of teaching young children literacy to develop their language skills, expand their brains, and build their schematic experience. Educational theorists Jean Piaget and Lev Vygotsky believed learning is gradual for children and new information gets more complex and developed as they get older. Both recognized nature and nurture as important and things that coexist in learning and development. They also believed the cognitive development of children happens in stages and is sequential.⁵⁶

Literature Review

Being an educational proponent of Jean Piaget's theory, I believe the vital stages a child's brain will encounter as it develops to their surroundings. Piaget's theory showed the necessity of teaching children at the earliest age possible, the younger the better. Children have built-in schematic experience that will help them make sense of their world. Piaget showed how a child's mind in the developmental stage moves from pre-organizational to adolescent adaptation. In theory, I believe if godly principles are taught

⁵⁴ Pew Research Center, "Religious Composition of Blacks," <https://www.pewforum.org/religious-landscape-study/racial-and-ethnic-composition/black/> (accessed February 17, 2020).

⁵⁵ Kathleen Culliton and Patch Staff, "This Is the Deadliest Neighborhood in New York City," Patch.com, July 11, 2019, <https://patch.com/new-york/brownsville/deadliest-neighborhood-new-york-city> (accessed February 17, 2020).

⁵⁶ Tom Taylor, "Piaget Vs Vygotsky," Educationlearningtoys.com, August 23, 2018, <https://educationlearningtoys.com/knowledge-base/piaget-vs-vygotsky/> (accessed February 12, 2020).

and reinforced to a young mind, over time the child will have a better rate of retaining and applying those principles rather than exposing the same principles at an older age.

Piaget's theory has an enormously influential role in shaping educational curriculum design and lesson development for millions of public, private schools, and daycare centers. In fact, New York City Mayor Bill De Blasio invested millions of dollars on early learning programs. A believer in Piaget's theory, he created a historic initiative to have full-day 3K in Public Schools, starting with Brownsville, New York.⁵⁷ The mayor of New York City understands how education systems impact a child's development.

Piaget's theorized intelligence as a fixed trait. Further research of Vygotsky's theory by Carol Dweck proved that intelligence was not a fixed trait; it focused mostly on the developmental stages in young minds. The process starts in the change of the mindset from fixed (I was born great) to a growth mindset (I can learn to become great). Scientific studies have shown that the brain controls everything a person does. In the first ten years of life the brain development of children grows the fastest. Learning for a child is a process of understanding the world and learning new things strengthen the brains.⁵⁸ Learning for a child comes through many ways, including physical experiences, social interactions, and environmental surroundings.

Another component important in children's developmental faith and spirituality is biblical literacy. Based on my experience, biblical literacy nurtures spiritual dimensions of children's lives by governing their inner spiritual life. Students who demonstrate components of biblical literacy live a disciplined life, use godly wisdom to make wiser

⁵⁷ City of New York, "Mayor de Blasio Announces 3-k for All," <https://www1.nyc.gov/office-of-the-mayor/news/258-17/mayor-de-blasio-3-k-all#/0> (accessed February 12, 2020).

⁵⁸ JoAnn Deak, *Your Fantastic Elastic Brain* (Naperville, IL: Little Pickle Press, 2010), 11-12.

decisions, engage in activities to enhance their spiritual growth and increase their faith.⁵⁹

The application of biblical literacy will be evident in children's lives when they are able to enhance spiritual growth in the relationship of their inner life and the divine being.

Like physical growth, a child's faith also grows in stages. James Fowler's stages of faith development explains how faith is developed over several stages and continues to mature over a lifetime. James Fowler's thirty years of influence on the theory of faith development has been instrumental to develop a foundational structure (religious, education, pastoral care, and developmental psychology).

In *Stages of Faith the Psychology of Human Development and the Quest for Meaning*, Fowler describes the levels of these structures that allow one to describe and ascertain the various faith stages, not the content of one's faith. That is, faith stages are related to complexity of structures, not complexity of beliefs.⁶⁰

Fowler believed there are six stages a person goes through as their faith matures. Stage zero is *Primal Faith*: the child lacks verbal skills but has a sense of happiness about one's self and environment. Stage one is *Intuitive Projective Faith*: the child has a sense of right and wrong based on the rewards or punishment received, from the level of action. Stage two is *Mythic Literal Faith*: child to adolescent is able to connect and identify with grand stories of his/her faith tradition in more of a concrete way. Stage three is *Synthetic Conventional Faith*: adolescent faith development emerges throughout life for some, based on strong embraced beliefs through interpersonal connections to authority and

⁵⁹ Genis Peterse, "The Word of Faith Movement: Towards a Constructive Engagement" (PhD diss., South African Theological Seminary, 2016), https://www.academia.edu/30596831/THE_WORD_OF_FAITH_MOVEMENT_TOWARDS_A_CONSTRUCTIVE_ENGAGEMENT (accessed January 14, 2020).

⁶⁰ Stephen Parker, "Faith Development Theory as a Context for Supervision of Spiritual and Religious Issues," *Counselor Education and Supervision* 49 (September 2009): 39-53.

respected leaders. Stage four is *Individuative Reflective Faith*: an explicit examination of the truth of new understandings of faith tradition versus cultural trappings. Stage five is *Conjunctive Faith*: midlife appreciation of faith beyond the theory and practice of faith traditions and cultural trappings. Stage six is *Universalizing Faith*: idealistic deep faith that becomes inclusive to all being.⁶¹

Further work on Fowler's theory revealed faith is involving, as reality happens in real time not stages. Nevertheless, it has been used in Christian education, as well as in pastoral care, theology, and religious counseling. Research suggests faith development is crucial for spiritual growth in children and into adulthood. Christians believe that God is the sovereign ruler that can cause a person's faith to increase and allow a person to grow spiritually. Teaching children developmental faith is an arduous task that calls for educators to insure it is properly taught, age appropriately (in stages). The envisioned purpose of the demonstration project was to capture the authenticity of children developmental faith in stage two of Fowler's developmental faith stages:

Mythic-Literal—when children become school-age, they start understanding the world in more logical ways. They generally accept the stories told to them by their faith community but tend to understand them in very literal ways. [A few people remain in this stage through adulthood.]⁶²

Therefore, literal interpretations had to be demonstrated in narrate stories, religious observances, and Christian beliefs in order to raise awareness about morality, ancestral legacy, and increase liturgical participation.

⁶¹ Steven Parker, "Review of Religious Research," *Religious Research* 51, no.3 (March 2010): 233-252.

⁶² Psychology Charts, "James Fowler's Stages of Faith," <http://www.psychologycharts.com/james-fowler-stages-of-faith.html> (accessed January 14, 2020).

Education, housing and health are just a few areas where distribution of material resources, quality of services, and access to fair economics still result in opportunity of being distributed fairly along racial lines. Structural racialization is deeply connected to the relationship between where one lives and how location and geography affects one's access to education, job opportunities, as well as other quality-of-life factors.⁶³

Some church leaders have scarce resources that access education to fill achievement gaps, so they mask spiritual illiteracy with emotionalism. Black Americans who attend Black churches are likely to attribute the black–white gap to racism and education access.⁶⁴ In an underperforming school district, by age five, African American boys are sent to school not knowing how to read, whereas in more affluent neighborhoods, children are read to from the womb. In an underperforming school district, by the end of kindergarten, students should recognize the alphabet, while the affluent neighborhood children are writing sentences.

Research findings pointed to the domino effect resulting from the lack of federally funded quality childcare and preschool for children of color, 0-5 years old living in urban and rural communities. We know quality daycare and preschool experiences contribute to optimum brain growth and rich vocabulary development.⁶⁵

At the beginning of a new school year, students who were not taught from an early age begin the school year struggling in reading, writing, and math. In more affluent neighborhoods, parents and educators recognize the power in building brain muscle from an early age to support academic growth.

⁶³ Psychology Charts, “James Fowler's Stages of Faith.”

⁶⁴ Francie Diep, “Multiracial Churches Cater to the White Congregants,” *Pacific Standard*, last updated June 14, 2017, <https://psmag.com/social-justice/attitudes-in-multiracial-churches> (accessed February 17, 2020).

⁶⁵ Zaretta Hammond, *Culturally Responsive Teaching and the Brain* (Thousand Oaks, CA: SAGE, 2015), 30.

As an example, my son was cared for by a private babysitter from age three months to one year old. Next, he attended a private school from one to two years old. Then he attended a private daycare from two years old to four years old. Finally, he attended Pre-K at a private Montessori. Although he was taught at an early age how to identify colors, recite the alphabet A-Z, read short sentences, count 1-10, add and subtract, he still had a brain chemical imbalance which repressed the processing of expressive and receptive speech. An early academic intervention plan issued resulted in an IEP to correct his learning impairments.

The kindergarten class he attended in Park Slope was a high performing school district because the resources were plentiful and literacy was engrained in all the disciplines, yet he could not keep up with his advanced peers. neuro-psychological evaluations determined a diagnosis of ADHD, dyslexia, ASD (autism spectrum disorder affecting his language-behavior) and visual impairments which initiated the necessity of him attending an alternate school setting in Glen Cove, Long Island, NY, engrossed in speech and language development.

The Glen Cove school teachers and staff are big proponents of project-based learning, literary activities, and social life skills; all of which support increased brain power as opposed to rote worksheets or skills taught in isolation. Results of project-based learning demonstrate how the brain is trained to process information effectively, to read analytically, and use the mind well.⁶⁶ In public schools in Brownsville, resources are scarce as is the availability to house these students, so some IEP students are transferred to other schools for accommodation. As a result, I realized it takes a village for one child.

⁶⁶ Hammond, *Culturally Responsive Teaching*, 2-3.

As NYC Public School children may be lacking a village, Black parents turn to the church for intervention in academia.

Although Black churches play a key role in helping Black males succeed, there are still some contributing factors that underprivileged African American young boys have to face on a daily basis.⁶⁷ One contributing factor is housing; in an impoverished neighborhood, going to church does not look cool. This cycle is known as the “system,” structured bias against African American families in a less affluent neighborhood. Many of the students get teased and made to feel corny for attending liturgical services, making peer pressure hefty. Oftentimes children react to this surreal feeling and find it hard to concentrate at church or in the classroom. As a result, children lose their self-value and identity.

African American boys in low income communities, like Brownsville, NY, know this suppression of the “system” all too well. Some church leaders have voiced their concerns of being inundated with “trying to get ahead” from the position of being behind. They don’t necessarily have proper tools to deal with or oppose the educational, social, or economical injustices these boys face on a daily basis. Their resources are scarce, time is miniscule, and truth is twisted and often obscured in lofty rhetoric or biased propaganda. However, if church leaders had access to an urban curriculum that promotes biblical literacy, children could understand how Jesus handled racial inequality, poor housing, and peer pressure. Biblical literacy can expose children to several narratives that

⁶⁷ Mary L. Buckley, “Black Churches Play a Key Role in Helping Black Males Succeed,” *Pittsburg Post-Gazette*, December 24, 2014, <https://www.postgazette.com/opinion/Op-Ed/2014/12/24/Black-churches-play-a-key-role-in-helping-black-maleessucceed/stories/201412240059> (accessed February 17, 2020).

personify how different characters overcame disparities due to diverse religious cultures, societal cliques, and poverty.

Children have difficulties processing academic or biblical literature if their energy is low due to inadequate nutrition. According to the Society for Neuroscience, recent studies reveal that diets with high levels of saturated fats actually impair learning and memory. Unfortunately, foods with saturated fats are often the most affordable in low economic neighborhoods.⁶⁸

Predominantly in the inferior neighborhoods, there are an abundance of bodegas, liquor stores, and Chinese restaurants. I was born and raised in Brownsville and have witnessed the most thriving businesses in the neighborhood were bodegas, Chinese restaurants, and liquor stores. The food quality sold in the surrounding food stores was of a poorer quality because of agriculture injustice; non-fresh food labelled fresh is shipped to zip codes of low economic neighborhoods like Brownsville, NY. Since residents have low access to quality food, parents are faced with the option of feeding their children fast food, which is known to increase obesity and diabetes. Most of the employers are from wealthier neighborhoods. Low-income neighborhoods offer greater access to food sources that promote unhealthy eating.⁶⁹

An urban curriculum promoting biblical literacy can teach children about ancestral agrarian and dietary customs in the ancient Near East, during Josiah's 7th century reign. Children can literally understand that gardens are a breeding ground for

⁶⁸ Grace Chen, "How Diet and Nutrition Impact a Child's Learning Ability," Public School Review, blog, December 24, 2018, <https://www.publicschoolreview.com/blog/how-diet-and-nutrition-impact-a-childs-learning-ability>, (accessed February 18, 2020).

⁶⁹ Angela Hilmers, David C. Hilmers, and Jayna Dave, "Neighborhood Disparities in Access to Healthy Foods and Their Effects On Environmental Justice," *American Journal of Public Health* 102, no. 9 (September 2012): 1644-54.

living things to grow from the soil from which 85% of our food comes from, not the bodega.⁷⁰ In African culture, the majority of food and spices are grown in a garden. They catch fresh fish daily to buy, sell, and cook. They breed, sell, buy, and cook caged free animals. (See Appendix G.)

The Text:

Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah. He did what was evil in the sight of the Lord, following the abominable practices of the nations that the Lord drove out before the people of Israel. For he rebuilt the high places that his father Hezekiah had destroyed (2Kings 21:1-3, NRSV).

Amon was twenty-two years old when he began to reign; he reigned two years in Jerusalem. His mother's name was Meshullemeth daughter of Haruz of Jotbah. He did what was evil in the sight of the Lord, as his father Manasseh had done. He walked in all the way in which his father walked, served the idols that his father served, and worshiped them; he abandoned the Lord, the God of his ancestors, and did not walk in the way of the Lord. The servants of Amon conspired against him, and killed the king in his house. (2Kings 21: 19-23, NRSV)

Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. His mother's name was Jedidah daughter of Adaiah of Bozkath. He did what was right in the sight of the Lord, and walked in all the way of his father David; he did not turn aside to the right or to the left. (2Kings 22: 1-2)

Prior to Josiah's Reformation, the Torah was neglected for approximately 75 years, causing the nation to disregard the law and worship of God. The law was a sin indicator not a solution. Kings were no different than citizens; they were not above the law, and if they broke the law they would be punished. During the pre-exilic period the monarch was to govern politically, economically, judicially, and spiritually in accordance to the Deuteronomistic codes. Deuteronomy sets the basic themes of the DtrH

⁷⁰ American Farm Bureau, "Fast Facts About Agriculture and Food," <https://www.fb.org/newsroom/fast-facts> (accessed January 14, 2020).

(Deuteronomy History), such as observance of YHWH's Torah as the condition for continued possession of the land and prohibition against mixing with the Canaanites.⁷¹

Kings, prophets, and high priests had roles to fulfill in ancient Judah. Whenever evil kings would break God's law a prophet, usually inspired by God, would confront the king to repent, correct his evil ways, and walk upright before God sends destruction.

In ancient Judah, good kings such as Hezekiah and Josiah (2 Kings 18:1–8; 22) kept the Law of Moses and led the country's citizens in obedience to its statutes. Bad kings broke God's law, and prophets such as Jeremiah were tasked with calling such rulers to repentance along with the ordinary citizens.⁷²

In line with his historical setting, Josiah's great-grandfather Hezekiah was a righteous king. However, his son Manasseh was the worst king because of the idolatrous life he supported, leading the nation to do likewise. Josiah's father, Amon, practiced idolatrous worship, but was assassinated. Josiah was raised around immoral men, the royal courts were corrupted, and apostasy was rampant in Judah. As a result of godly neglect, Josiah was naïve of the Deuteronomistic codes. Although he was educated in the royal courts, it did not make him religious. He could have easily slipped into the idolatrous practices as his forefathers and lost the dynasty forever.

For a king and his household to remain on the throne of Judah, obedience to these laws was required (Jer. 22:4). Impenitent disobedience, on the other hand, would remove a king and his dynasty (v. 5).⁷³

At the age of sixteen, Josiah began to seek after the God of David because his heart was humbled, and he followed the prompting of the Divine. At age sixteen he began

⁷¹ Marvin A. Sweeney, *King Josiah of Judah: The Lost Messiah of Israel* (Oxford: Oxford University Press, 2001), 164.

⁷² Ligonier Ministries, "The King and the Law," Ligonier.org, <https://www.ligonier.org/learn/devotionals/king-and-law/> (accessed February 17, 2020).

⁷³ Ligonier Ministries, "The King and the Law."

to seek God. At age twenty he started his reform by purifying the land of all idolatry before finding the Book of Law.

Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. He did what was right in the sight of the Lord, and walked in the ways of his ancestor David; he did not turn aside to the right or to the left. For in the eighth year of his reign, while he was still a boy, he began to seek the God of his ancestor David, and in the twelfth year he began to purge Judah and Jerusalem of the high places, the sacred poles, and the carved and the cast images. In his presence they pulled down the altars of the Baals; he demolished the incense altars that stood above them. He broke down the sacred poles and the carved and the cast images; he made dust of them and scattered it over the graves of those who had sacrificed to them. He also burned the bones of the priests on their altars, and purged Judah and Jerusalem. In the towns of Manasseh, Ephraim, and Simeon, and as far as Naphtali, in their ruins all around, he broke down the altars, beat the sacred poles and the images into powder, and demolished all the incense altars throughout all the land of Israel. Then he returned to Jerusalem (2 Chron. 34: 1-7, NRSV).

King Josiah abolished idolatry from the land before the Book of Law was found, probably due to a personal religious awakening. After being acquainted with the precepts from the Deuteronomistic school, he brought an entire nation closer to the divine and biblical laws.⁷⁴

“Therefore, I will gather you to your ancestors, and you shall be gathered to your grave in peace; your eyes shall not see all the disaster that I will bring on this place.” They took the message back to the king. God spares his life from seeing Judah be taken into captivity by the Babylonians. Josiah was humbled (2Kings 22:19).

If it was effective for a 7th century king, could it be effective to raise African American boys’ awareness of their ancestral and ecclesiastical legacy as well as motivate them to be participant in liturgical services?

⁷⁴ John Henry Newman, “Josiah, a Pattern for the Ignorant,” https://biblehub.com/sermons/auth/newman/josiah_a_pattern_for_the_ignorant.htm (accessed January 14, 2020).

Text Implications

Leadership qualities Josiah exuded from the text were humility, sought godly counsel, open to taking godly advice, loved correction and repented, walked in integrity, unified the nation and set high standards for all to follow.

CHAPTER 3 IMPLEMENTATION OF THE PLAN

Goal 1: Raise an awareness of the dilemma of African American boys' naiveté towards their ancestral and ecclesiastical legacy of faith.

- **Strategy 1:** Assess what the children already know about ancestral and ecclesiastical legacy of faith through the use of strategic cultural surveys of ancestral identity, origin of ancestors and ecclesiastical patriarchs, and family culture.
- **Strategy 2:** Develop urban curriculum to teach children solid foundation about their ancestral and ecclesiastical legacy.
- **Strategy 3:** Teach what they should know about ancestral and ecclesiastical legacy through the use of culturally responsive pedagogy by creating lesson plans that lends themselves to self-actualization, discovery, comprehension, and assessment.

Goal 2: Apply biblical precepts from one biblical story, reflecting on the leadership of young Josiah as a motivator to increase their involvement in liturgical services.

- **Strategy 1:** Explain the precepts from the *Book of Law* to foster developing faith in children.
- **Strategy 2:** Use precepts from the *Book of Law* that explains the importance of liturgical attendance and participation.
- **Strategy 3:** Allow the lessons learned from the *Book of Law* motivate children into increasing their participation during liturgical service by being mentored beside the experienced participant.

Goal 3: To empower African American boys to be foundationally stable as they learn about their African ancestral legacy of faith in the African America diaspora.

- **Strategy 1:** Teach students how Africans migrated to America through a series of “did you know...?” Explain that the first African that migrated to America over 500 years ago was a free man. Show how Africans lived as kings and queens before slavery. Discuss how we got here with the papal bull signed by Pope Nicholas V in 1452 that enslaved Africans forever.
- **Strategy 2:** Teach students how American history can be considered a spinoff of European history. Teach how the Europeans in the name of Christianity killed off indigenous people allegedly because they would not conform to their religion. However, Europeans fled to the new world because they did not want to conform to Britain’s state religion. They were in search of freedom of religion.
- **Strategy 3:** Teach students about the Middle Passage. Discuss how all of these young boys did not get the opportunity to transition from boys to manhood. Teach the concept of rite of passage ceremony and a smoother transition into manhood.

Cultural Survey January 05, 2018

In order to minister to young children, one should show a level of concern for them, and the reciprocal feeling must be felt by the children. The previous year, I joined the teaching staff of Kingdom Kids Ministry to teach Bible stories to them during Children Church. The children got to know me and a relationship was established. A group of boys, aged eight to eleven, was separated from the whole class to participate in my demonstration project. Before any lessons were given, I wanted to assess their prior knowledge about God, church, church culture, the patriarch Abraham, religion, legacy and Africa, using their five sense: images, feelings, smells, tastes, and sound, because children’s developmental faith is shaped through experience and instruction. Children use their senses to make learning more meaningful and useful for them.

The parents were so kind to allow their sons to be participants in my DMIN demonstration project. Parents gave their verbal and written consent. The boys were engaged, cooperative, and excited as they took the Cultural Survey. It was explained to them that this survey's assessment would be used to inform curriculum, lesson, and exit quiz.

Plan of Implementation

Goal 1: Raise the awareness of the dilemma of African American boys' naiveté towards their ancestral and ecclesiastical legacy of faith.

- **Strategy 1:** Assess what the children already know about ancestral and ecclesiastical legacy of faith through the use of strategic cultural surveys of ancestral identity, origin of ancestors and ecclesiastical patriarchs, and family culture. Children were given a cultural survey to tap into their prior knowledge about liturgical patterns, ecclesiastical knowledge, and religious patriarchy. The following are the responses for each boxed question. (See Appendix C.)

The children recognized God as being the savior:

- In the beginning God created the heavens and the earth
- Creator of life
- Power over the sea
- Savior of us
- He is good and keeps His promises
- He created us and this world
- He is everywhere, strong and powerful
- He is the biggest in the world

The *images* that the boys drew that were associated with church excluded Bibles:

- Buildings with a cross at the top or windows with crosses
- Hearts
- Stick people with family walking to a church building
- Stick people sitting in chairs or a pew with a cross

- Crosses
- Angels
- Signs –safe haven, new life, heart of the LORD

The boys described their *feelings* associated with church being a comfortable happy place:

- Happy
- Freedom
- Safe
- Great
- Peace of God
- Like home

The *smells* they associated with church were symbolic of a crisp and clean smell:

- Mint
- Flowers
- Febreze
- Candles
- Perfume

The *sounds* they associated with church were sounds of worship:

- Music
- People/Choir Singing
- Preaching
- People praising God
- People talking
- Beautiful

The *tastes* that they associated with church were sweet to the palate:

- Cherry Pie
- Rice
- Bread
- Mom Food

The children vaguely understood the order of Sunday service when asked to describe a pattern:

- Pray, Choir, Scripture, Preacher, Offering, Pray, Leave
- Reading, Music, Communion
- We sing, preach, dance, pray, love
- Arrive at church with our white garments, pray, sing, and repeat
- Get dressed, go to church, hear choir sing
- Get dressed, walk to church with my family
- Get up, shower, brush teeth, eat breakfast, we rush out door to church
- Leave house, sleep in ride to church, greeted at church, go inside

The children family church preparation patterns and frequency of church visits varied:

- Iron white garments
- Mother makes clothes preparations and breakfast
- Prepare food and clothes on Saturday
- Preparations are made on Wednesday and Sunday
- Preparations are made on Sunday and then we rush to church
- Wake up, shower, get dressed, brush teeth, wash face
- Grandma prepares everything for me

The children believed the importance of attending church was to listen to the pastor or bishop:

- To hear the word of the Lord/God
- Listen to the bishop
- To learn about God
- To give thanks to God
- To help make the world better
- To hear and praise God
- To praise Jesus
- To get to know your real father

The children understood covenant as God promises given unconditionally to God's people:

- To give them life, health, and strength:

- To give birth
- God promised Mary a baby
- Our promises to God every year
- God so loved the world that he gave his only ‘forgotten’ son to save whoever believes
- Eternal life for all believers
- The promises can’t be broken

The children mistakenly thought Father Abraham was President Abraham Lincoln:

- The reason for Christianity, Jewish, Muslim religion
- He was in three religions
- He created Jewish, Christianity, and Muslim religions
- He had a wife named Sarah
- God changed his name from Abram
- He had a baby named Isaac
- He was 100 years old and almost sacrificed his son
- He was the first person God made a promise with
- The children knew little about religion:
- Christianity
- Tradition
- Something that groups of people believe in
- God and Jesus spread Christianity through ancient Rome
- Has to do with your ancestors
- Belief in God
- The way people do things
- Your belief and doctrine

The children drew different images that they thought was associated to Africa:

- Animals
- Black People
- Hunters and Huts
- Spears
- Karate teacher
- Wakanda
- Sand

- A lot of land

The sounds associated with Africa were scarce:

- African songs
- Celebrations
- Screaming

The foods were limited to fish, chicken and rice.

The children believed legacy was something left behind for someone else to use:

- Belief in a family tradition
- Nana passed down to us
- Inheritance for our family
- Something that goes on forever

No feelings were listed to associate with Africa.

The Cultural Survey

The Cultural Survey was given to eight boys that participated in my demonstration project on Sunday, January 6, 2019, at New Life Cathedral, Brownsville, New York. The survey was also used as a social study's prior knowledge assessment for a sixth grade class off site in Brownsville, New York. Eight boys' responses were extracted to use as a comparison of known historical facts.

Five out of the eight boys surveyed off site do not attend church. There were 12 surveyed questions, 192 responses showed African American boys know little about God, religion, spirituality, church, biblical stories, culture, heritage, or Africa, whether they attended church or not. The data depicted how preparation for church has shifted, so that Bibles are rarely carried to church; instead it's the phone or tablet.

The data did not define whose responsibility it is to change this deficit, but as a parent, teacher, and leader in the church, I felt obligated to become an agent of change. I met with the youth pastor, executive minister, and overseer of New Life Cathedral to see how I could be of assistance in helping shape an urban curriculum that would lend itself to

teaching children in religious instruction. A consensus among us was to teach the children using biblical stories.

I believe that the Josiah story encompasses leadership from an early age, despite the absent legacy of father or grandfather, presenting a reformation of spiritual legacy that establishes participation during liturgical service, shapes developmental faith in age appropriate stages, and sabbatical worship. The story line of Josiah shows how a nation chosen by God became idolatrous, received covenant reformation with the help of divine ecclesiastical power (king, high priest, prophetess), and obtained extended mercy and grace for over 30 years.

Analysis of Cultural Survey January 6, 2019

The survey revealed that more study is needed to fully assess if developmental faith taught in stages is effective for church participation and spiritual growth. A cultural survey was given to two sets of children, one in a religious setting and one in a non-religious setting on January 16, 2018 to ascertain if there was any difference in the children's knowledge bases about God and religion. The cultural survey used in the non-religious setting was used as prior knowledge assessment for a social studies lesson in 6th grade. Both settings were in Brownsville, New York.

The Cultural Survey was comprised of 12 questions divided into four boxes on three pages. The first four questions asked the children to respond to what they know about church, church pattern/order on Sunday, and family patterns for Sunday before going to church. The first two boxes on the first page elicited the emotional side, as children connected their experiences of church to their five senses. Ten of the sixteen boys surveyed said they came to church with their parents, parent, or grandparent. Based on my observations, eight of their parents are engaged in church. Although a new Pew Research

Center survey finds that the main reason people regularly attend religious services was to give their children a moral foundation, none of the children connected to any feelings of having a good life—whether home or at school—because of church attendance.⁷⁵

All of the children recognized God as being the savior and creator of the world, but none of the children drew a Bible or made reference to a Bible as a sensory connection. None of the children said they felt closer to God when they went to church. The overall image was a cross; happiness was the overall feeling, music and singing was the most referred to sound they heard, most of the children smelt flowers as they entered in church, and home cooked food is what they tasted before or after church.

The next two boxes on the bottom of the first page represents the cultural patterns families have in place for Sunday preparation, worship, and church service. The overall pattern revealed that the mother was the preparer for morning breakfast; afterwards the family took a shower, brushed teeth, got dressed for church, and left as a family. The children did not mention if the family ate breakfast together. No pattern was mentioned about family Bible study, mid-week prayer, Sunday school, church service, worship or any memory verse practiced for the week. Based on my experience, when children are engaged in meaningful lessons they remember and want to share with whomever will listen.

The second page had four questions asking children about the importance of church attendance and covenant? Only ten boys attended church. In the first two boxes, overall response was that the importance of attending church was to give praise to God and learn about God. The children did not mention if they gave praise to God or if they

⁷⁵ Pew Research Center, “Why Americans Go (And Don’t Go) to Religious Services,” August 1, 2018, <https://www.pewforum.org/2018/08/01/why-americans-go-to-religious-services/> (accessed February 17, 2020).

understood what praise is. Interestingly, none of the children mentioned worship. Based on this information and my observations, children in Brownsville have scarce knowledge about worship, the importance of church attendance, and the frequency of prayer.

According to Pew Research, worship, attendance, and frequent prayer was the highest in Africa.⁷⁶ In contrast, children of Islamic faith pray five times a day and go to the mosque to pray the most important prayer of the week on Friday. In Sub-Saharan Africa, overwhelming 95% or more believe religion and prayer are very important to them and follow the Salat.⁷⁷ Jewish men in the synagogue also have a higher level of observance, attendance, and prayer. They hold religion very important, which fuels their religious commitment of weekly prayer and participation in services.⁷⁸

The children had limited understanding of covenant, oath, or promise. They believed God kept the promise to give Mary an opportunity to birth Jesus. The overall response was that God keeps promises made to humanity. None of the children mentioned the covenant that Christians have with God. No connection was made about the covenant that God made with Abraham when God appeared to him.

The last two boxes on the second page asked the children what they knew about Abraham and religion. Ten out of sixteen boys assumed that the reference to Abraham was President Abraham Lincoln; five knew he was old and married to Sarah; one stated that Abraham made three religions. The overall response for children as they described

⁷⁶ Joey Marshall, "The World's most Committed Christians Live in Africa, Latin America – and the U.S.," August 22, 2018, <https://www.pewresearch.org/fact-tank/2018/08/22/the-worlds-most-committed-christians-live-in-africa-latin-america-and-the-u-s/> (accessed February 17, 2020).

⁷⁷ Pew Research Center, "Religious Commitment," <https://www.pewforum.org/2012/08/09/the-worlds-muslims-unity-and-diversity-2-religious-commitment/> (accessed February 17, 2020).

⁷⁸ Pew Research Center, "4: Religious Commitment," <https://www.pewforum.org/2016/03/08/religious-commitment/> (accessed February 17, 2020).

religion in their own words was Christian. The children believed that religion was a tradition, but they did not explain how the religion became a tradition. The children did not specify if they understood how religion is passed down through the generations as a tradition.

The last page of the Cultural Survey had four questions that asked the children to respond to what they know about Africa, legacy, and God. The first box asked students to draw the images that comes to mind when they heard the word Africa. The overall imagery of Africa was Black people, animals and hunters. The second box asked students to list all the words they felt, heard, smelled or tasted associated with Africa. The overall sound the children associated with Africa was singing with drums. There were no smells, feelings or tastes associated with Africa.

The third box asked students to write what they knew about legacy. The overall response was that legacy was an inheritance that was forever passed down through the family from Nana. The children did not mention any relationship between legacy and religion or spirituality. The children did not see God leaving a legacy in Jesus for Christians. The children were not able to fully understand the transference from spiritual legacy to literal legacy. For example, one spiritual legacy my father used as a life learning gauge was the scriptural teaching found in Luke 14:28: count the cost. The spiritual implication for me was to analyze my craving to obtain a desire, weigh the cost and benefit to see if it was really worth obtaining it. This legacy has literally governed how I purchase big or small ticketed items.

The last box asked children to list what they knew about God. The overall response was that they knew God to be the creator of them and this world. The children were limited on the attributes of God other than God being the creator of life. The children

did not mention how they learned about God or what books they read that taught them about God. The children did not mention how they see the works of God in their lives or in the lives of their family. The children did not reference any connection to God and the world around them.

Strategy 2: Develop an urban curriculum promoting biblical literacy in order to teach children solid foundation about their ancestral and ecclesiastical legacy.

Based on the information obtained from the Cultural Survey, a demonstration project curriculum map was created for six weeks during the months of January-April 2019. The data extracted from the Cultural Survey showed naiveté across all intended targets. Therefore, curriculum mapping was necessary to connect the gaps in age.

Curriculum mapping is the process of indexing or diagraming a curriculum to identify and address academic gaps, redundancies, and misalignments for purposes of improving the overall coherence of a course of study and, by extension, its effectiveness (a curriculum, in the sense that the term is typically used by educators).⁷⁹

The Curriculum Map was divided into six phases, each covering an area of the children's naiveté in the course of six weeks. Due to the shortness of time, the phases were limited to youth and faith, history and legacy, ecclesiastical history, Deuteronomic Principles, foundation of Christianity, and understand Christianity. A maximum of six weeks was allotted to the demonstration project to obtain a sample prerequisite for degree fulfilment.

As a result, each phase of the curriculum map will be encapsulated in the form of a comprehensive culturally responsive lesson plan, designed to be intentionally loaded with

⁷⁹ Kathy Deady, "Why Culturally Responsive Teaching Matters Now More Than Ever," teachaway, blog, June 2, 2017, <https://www.teachaway.com/blog/why-culturally-responsive-teaching-matters-now-more-ever> (accessed February 17, 2020).

intensive instruction in order to raise awareness. A curriculum is important in an educational system. It helps one plan the education process or procedure for a given period of time (a term, session, lesson period). Hence for a society to achieve its educational goals, it needs a curriculum that is functional and relevant to its needs.⁸⁰ (See Appendix B.)

Curriculum Mapping lays out necessary tools for achievement of unit goals. It enhances student's success, provides active participants in improving the teaching and learning process, encourages student creativity, motivates students to make inquiries about the topic (worship/legacy) and encourages student creativity.⁸¹

Phase 1-Youth and Faith

Josiah was eight years old when he was enthroned as the King of Judah. (2 Ki.22:1, NRSV)

The youth are our next generation of leaders. The Josiah narrative has inferences for us to draw upon, exhibiting the vital importance of investing in the youth's development of spiritual growth and maturity. Investing in today's youth is necessary in growing the body of Christ. Teaching young people in the church to grow in their relationship with the Lord prepares them to serve Christ in all they do. As a result, this nurtures the congregation and allows the church to flourish.⁸²

As parents, teachers and spiritual leaders encourage children towards faith, they are nurturing their young hearts near God in order to cultivate a love for God. Children are

⁸⁰ Rebecca Crawford Burns, "Curriculum Mapping," [ascd.org](http://www.ascd.org/publications/curriculum-handbook/421/chapters/Overview.aspx), <http://www.ascd.org/publications/curriculum-handbook/421/chapters/Overview.aspx> (accessed February 17, 2020).

⁸¹ Burns, "Curriculum Mapping."

⁸² Lauren Abraham, "The Importance of Youth Ministry in Today's Church," Grand Canyon University, blog, May 02, 2016, <https://www.gcu.edu/blog/theology-ministry/importance-youth-ministry-todays-church>.

easily influenced by TV shows, movies, music, video games, friends, social media.

Therefore, all care givers should be equipped with materials about faith that exert spiritual influences towards God. Children's hearts are tender and open for the accomplishment of the Divine cause. Their potential should not be overlooked as silly or foolishness, yet they need guidance.

Josiah is an example of how God used a child in a vital role in the unfolding of God's marvelous plan of redemption.⁸³

The noblest king to reign in the territory of Judah was Josiah. Scripture says there was no ruler of his caliber, neither before nor after him, who sought the Lord with "all his heart" as did he (2 Kgs. 23:25).

Josiah was but a boy of eight when he came to the throne. At the age of sixteen, he began to "seek" Jehovah, and by the time he turned twenty, he initiated a campaign to purge the southern kingdom of its idolatry (2 Chron. 34:1-3).

When Josiah was twenty-six, he arranged for repairs on the temple. It was at this time that a tremendously significant event occurred. A copy of "the law of Jehovah given by Moses" was discovered in the temple (2 Chron. 34:14). When the religious and moral message of the sacred document was studied, and the spiritual fabric of the nation was seen to stand in such glaring contrast, a reformation was proclaimed.

One of Josiah's important accomplishments was the restoration of the Passover, which had not been observed with care since the days of the judges (2 Kgs. 23:21-23). Since the Passover was designed to preview the death of Jesus (cf. 1 Cor. 5:7), Josiah was an important element in preparing the nation for the Savior's arrival. What confidence Jehovah had placed in a spiritual lad.⁸⁴

As children read narratives, they learn about the characters from their character traits (what the character says, does, and what others say about the character). Feelings of love or hatred for the character will develop until the end of the narrative. In an academic

⁸³ Wayne Jackson, "The Value of Youth to the Cause of God," christiancourier.com, January 20, 2018, <https://www.christiancourier.com/articles/866-value-of-youth-to-the-cause-of-god-the> (accessed February 17, 2020).

⁸⁴ Jackson, "The Value of Youth to the Cause of God."

setting, children make text to text, self to text, or world to text connections often identifying a learned character trait. The Book of Law discovered during King Josiah's reign, demonstrates the characteristics of God. Forty years after the massive exodus from Egypt, the first responsibility given to the next generation was to love God through obedience with their whole being. They are to have an affection, appetite, craving, emotion, and desire for YHWH from the inner self, mind, and total being.

So now, O Israel, what does the Lord your God require of you? Only to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul (Deut. 10:12, NRSV).

To teach a child to love is a daunting task because love can't be measured, but it can be assessed based on one's actions towards one another. Parents are the front runners in teaching children how to love God.⁸⁵ It is a parental obligation passed down to us from our ancestors. Teaching children to love the nonvisible Deity can be cumbersome.⁸⁶ They learn to love through relationships, discussions, parental behavior and activities that foster love. Developmental faith will evolve from the child's pattern of how the child thinks, learns and acts.⁸⁷

Phase 2 History and Legacy

Children should be taught that the Abrahamic religions (Judaism, Christianity, and Islam) all believe in worshipping one God. A common thread shared among these religions is the centralization of worship for unified believers that takes place in a

⁸⁵ Jay Younts, "Teach Your Kids to Love God," shepherdpress.com, blog, April 13, 2016, <https://www.shepherdpress.com/teach-your-kids-to-love-god/> (accessed February 17, 2020).

⁸⁶ David Hulme, "The Hapless Gods of Egypt," vision.org, June 15, 2014, <https://www.vision.org/history-ancientisrael-gods-of-egypt-and-plagues-28> (accessed February 17, 2020).

⁸⁷ Mark Tittley, "Youth and Faith Development," <http://prevetterresearch.net/wp-content/uploads/image/all/Youth%20and%20Faith%20Development.pdf> (accessed February 17, 2020).

synagogue, church, or mosque. God requires the attention of the entire person when offering sacrifices of worship.

So now, O Israel, what does the Lord your God require of you? Only to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul (Deut. 10:12, NRSV).

The Ten Commandments should be known by all children as spiritual laws to live out daily in school, at home, and in church. Children ought to be cognizant of the seriousness in allowing idols to occupy their minds as it is high treason against the Divine. God took law breaking seriously during the Mosaic era and would remove the dynasty from the family reign.

Phase 3 Ecclesiastical History

The Ecclesiastical history will preview the divine origin of the liturgical priesthood from Moses. The Deuteronomic codes of leadership will be gleaned from Josiah's Reformation, prioritization in activating godly principles throughout the nation. Six Principles will be highlighted as implications for good leadership characteristics taken from the narrative of Josiah: seek godly advice, be open and humble to receive godly advice to improve yourself as well as your community, be full of integrity and follow what's right, live a fair and honest life, admit when you're wrong and repent, be unified and encourage others to live in unity.

Phase 4 Deuteronomic Principles

The Book of Law precepts expounded upon in this phase will include centralized worship, repentance and unity, observance of holy days (Passover/Good Friday/Resurrection Sunday), love God with all of your heart, mind, and soul. The scroll, Torah, and literacy will be studied to correlate today's relevancy. Children will learn about historical liturgy and its influences on the order of worship service as well as the

importance of liturgical participation. The awareness of their valuable gifts and talents will be acknowledged and respected. Forms of formative assessments will be made available to the participants.

Phase 5 Foundation of Christianity

Children will understand church culture: why we do what we do and faith. What are our core values and beliefs? Why do we believe in the manner we do and how has our spiritual ancestral legacy impacted our belief system? Children will make inquiries to determine if our belief system is in line with traditional alignment to the Bible. Children will examine Old Testament character traits in order to show the relevancy of a belief system versus a religious system.

Phase 6 Understand Christianity

Children will examine historical legacy in order to determine ancestral traits still being practiced as tradition, basic necessary leadership skills relevant for today, and encouragement for liturgical participation. Children should be able to make connections of how Josiah's Reformation is still significant for spiritual growth and development.

Curriculum Analysis

The demonstration project curriculum map covered six weeks to design an intended route to take for teaching seven core principles and values to children about their servitude and attitude towards liturgy. Each phase represented the topics necessary to explain the importance of knowing God, the requirements for true worship, historical facts about ancestral and ecclesiastical history.

Deuteronomic Principles were narrowed down to the Ten Commandments for daily practicality. Finally, the wrap up session spent time on the culminating activities which showed relevant connections to the foundation of Christianity.

Time constraints inhibited elaborate explanations for lengthy phases, so they were abbreviated in order for the children to get the gist of the lesson. Concise, explicit chunks of information was provided for the children to absorb, as they pertained to the topic at hand, and coinciding materials were mapped to foster learning. (See Appendix D.)

Strategy 3: Create culturally responsive lesson plans in order to teach children what they should know about their ancestral and ecclesiastical legacy, lending itself to self-actualization, discovery comprehension, and assessment.

Culturally responsive pedagogy is including a child's culture in their learning process in order to make relevant connections with the child and instruction. Culturally responsive pedagogy gives children a sense of value, worth, and inclusion as they learn about history. It encourages children to recognize the similarities and differences among them, highlighting distinctive strengths in one another. The extensive research Gloria Ladson-Billing conducted on pedagogical adjustment defines culturally responsive pedagogy as "a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes."⁸⁸

CRP empowers children to be respectful and tolerant of other cultures, diversities, and ethnicities. Teachers benefit from this pedagogical environment by getting to know children in a more personal way and to see the children as individuals rather than numbers. In 2019, New York City Public Schools adopted a culturally responsive sustaining education to desegregate schools and fight bias.⁸⁹

⁸⁸ Leslie Brody, "New York City Adopts 'Culturally Responsive' Education in Schools," *Wall Street Journal*, August 1, 2019, <https://www. /articles/new-york-city-set-to-adopt-culturally-responsive-education-in-schools-11564606684> (accessed February 17, 2020).

⁸⁹ Brody, "New York City Adopts 'Culturally Responsive' Education."

Culturally responsive pedagogy is keeping in step with the racial diversity of the city and recognizing that what some cultures need is not equally a necessity for all.

Pedagogues as well as students recognize culturally responsive teaching as being:

Culturally relevant literature, culturally conscious, culturally specific, culturally appropriate, or culturally pluralistic literature should be a significant topic on every educator's mind, because so many students in today's classrooms are from different cultures. To be classified as culturally relevant, a piece of literature needs to be authentic, realistic, and uphold a culturally conscious ideology and message...

Identifying and then exposing students to literature where they are able to see themselves, their families, their cultures, and experiences similar to what they have experienced will give them the opportunity to connect with the literature they read, find literature that they like to read, and even help inspire them to write about themselves.⁹⁰

Culturally responsive lesson plans help teach children through interviews, relevant historical connections and new concepts with key vocabulary, while recognizing each student and engaging them in the lesson. The demonstration project had six lessons; each lesson was outlined with opening prayer, attention song of call and response, focus statement of what we would focus on in order to learn about, motivation, vocabulary, miniature lesson to explain why we are learning about this topic today, history background (what's the relevancy or importance of it today for us), miniature practice, miniature summary, lesson development, lesson practice activity, lesson summary, lesson assessment, and homework.

The lesson plans were designed with heavy questioning skills to have children roleplay the relevant message for present day. Built-in time reserved inside the lesson plans allowed children to complete connecting activities in order to make the lesson more

⁹⁰ Alysse Ouimet, "Culturally Relevant Literature How to Identify and Use Culturally Relevant Literature" (MA thesis, St. John Fisher College, 2011), https://fisherpub.sjfc.edu/cgi/viewcontent.cgi?article=1014&context=education_ETD_masters (accessed January 14, 2020).

meaningful. Each lesson plan was allotted one hour and a half, including snack and clean up time. (See Appendix D Lesson Plans.)

Analysis of Lesson #1 January 13, 2019

Based on the cultural survey, most of the children knew Abraham was old, had a wife named Sarah and a son named Isaac. Although Abraham was not born Jewish (he was a polytheist), but after his encounter with God, he became monotheistic; he worshipped Yahweh. He is considered to be the founder of three major faiths in the world today, Judaism, Christianity, and Islam. The Jewish people are descendants of Abraham and Sarah. They founded the faith Judaism. Before Isaac, Abraham had a son named Ishmael, by Hagar. They are the founders of Islam. After Sarah's death, Abraham had six more sons by his wife Keturah (Egypt).

The first lesson was administered to seven boys at New Life Cathedral in Brownsville, New York. It focused on Abraham, the Abrahamic covenant, physical/spiritual legacy, and how God keeps promises. Rather than a textbook, the scriptures from the Bible and the art of storytelling were used. The highlighted vocabulary focus was covenant, legacy, and exodus. Based on the survey the children had limited understanding of Abraham and covenant, despite the fact that our entire congregation recites two covenants annually.

A brief background of Abraham was given about him living in Ur, Mesopotamia, in order to make connections to ancestral/spiritual legacy. In the Ancient Near East (Middle East), Abraham was believed to be a friend of Yahweh, when the Divine approached him. Yahweh told him about the covenant that was going to be made between him and God. Abraham had a wife named Sarah and a Black Egyptian handmaiden (female servant) named Hagar. In the ancient Near East, cuneiform culture was the way of

life for the Sumerians of Mesopotamia. It is from this culture we had the earliest form of writing from left to right. We also get our pictographs and pictures that tells a story without words. They used wood to record their pictures because paper or ink was not yet invented.⁹¹

In this culture a husband was allowed to have many wives with handmaidens in case a barren wife could not have children.⁹² Abraham had one son by Hagar named Ishmael, and one son by Sarah named Isaac. After the death of Sarah, he married Keturah, who bore him six more sons. Children can better understand today's surrogacy examples of Todd Tucker and Kandi Burruss. The husband takes care of everyone in the household, including his servants. Hagar and Ishmael left Abraham's home, settled in Paran (Mecca) and practiced Islamic beliefs. Hagar became the Queen of Islam and found Ishmael a wife from Egypt. Isaac settled in Canaan (Israel) and practiced Judaism. He married Rebecca and had Esau and Jacob.

The children were taught that the Abrahamic covenant was between Abraham and God. The account of the covenant was read to the children from Genesis 12 and explained as God's promise to Abraham to bless his natural seed (offspring) and adopted seed (spiritual). A demonstration was modeled of how blood covenants were made by cutting sacrificial animals into pieces and walking in the middle of the blood of these animals. The persons would swear to one another, "May they be cut into pieces like the animals if they did not keep the oath/promise they made to each other."

⁹¹ *Ancient History Encyclopedia* (online), s.v. "cuneiform," <https://www.ancient.eu/cuneiform/>, (accessed February 17, 2020).

⁹² Tikva Frymer-Kensky, "Patriarchal Family Relationships and Near Eastern Law," *The Biblical Archaeologist* 44, no. 4 (November): 209-14.

The Abrahamic covenant in Genesis 12:2-3 was read aloud to the children again to begin the dramatization. The second time the children read it aloud by themselves. The children were taught through dramatization of what a blood covenant would resemble when two people take an oath between themselves. Each child had a partner, and each partner stated a problem that the other partner could solve or agree to help and protect one another. The children demonstrated cutting up their animals, placing the animal parts to face one another down a divided aisle. They imagined the blood flowing in the middle of the aisle, and they walked down the aisle repeating the promise/oath they made to one another. They understood that if either of the partners broke the agreement then what happened to the animals would happen to them. The children understood this was done to seal the agreement/oath. Abraham asked God for a sign to make sure of this promise because Abraham was childless. God instructs him how to set up the blood covenant process, but at night Abraham fell asleep after he finished setting up the process. (Genesis 15:9-12)

The children read the scriptural passage and made predictions of how God completed the covenant. They predicted that God wanted to show Abraham that he could not protect God, so therefore, God would have to do both parts of this covenant. The story concluded with the knowledge that Abraham woke up to see a moving burning furnace/firepot, the animal parts were consumed and a thick smoke ascended towards heaven. Fire was a symbol used to represent God. Because God completed the covenant, God will bless Abraham, his offspring, descendants, and all families in the earth through Isaac's descendants. The third time we read the promise together and focused on verse 3 as we repeated "all families will be blessed." This promise was repeated for the generations of Isaac, Jacob, and the 12 tribes of Israel.

Spiritual Ancestral Legacy

Based on the survey, the children understood legacy as an inheritance passed down through the family from grandma. Legacy was explained as the essence of someone's life that is left behind to be remembered, meant to make your life more fruitful if you apply the valuable lessons they lived by, learned or taught others. Today, Muslims reverence both sites, holding on to the promise God gave them.⁹³ After the deaths of the patriarchs (Abraham, Isaac, Jacob) and burial of their family (Sarah, Leah, Rebecca) in the Cave of Machpelah (Hebron, in Muslim territory), they are remembered by millions of how God has kept the promise. Hagar is buried in Saudi Arabia and revered by all Muslims because God protected her twice from Sarah's jealousy and promised to make Ishmael a great nation, multiply him, make him fruitful as well as give him twelve princes. Rachel (Joseph's mother) is buried in Bethlehem and her tomb is considered as sacred territory.

Abraham to Joseph

The Israelites wound up in Egypt because of a severe drought in Canaan, which forced Jacob and his descendants to move to Egypt where Joseph (his 11th son) was a ruler next to Pharaoh. 430 years passed and they are still living in Egypt, but a new Pharaoh came into power who did not know Joseph or the God the Israelites served. He became increasingly harsh towards them until it was unbearable and God eventually rescues them from slavery in Egypt.

Joseph's dying words to the Israelites reminded them of God's promise and made them promise to carry his bones out of Egypt when God performs the exodus (Gen 50:24-25). This is a clear example of how God's promise lived on for over 400 years. God

⁹³ *Ancient History Encyclopedia* (online), s.v. "Fertile Crescent," <https://www.ancient.eu/cuneiform/>, (accessed February 17, 2020).

foreshadows to Abraham what will take place with Abraham's descendants. They will live in a country not their own, enslaved, and mistreated for 400 years, but God will deliver them with great possession (Gen 13:13-14). Moses took the bones of Joseph with him (Ex 13:19), which represents legacy. The Israelites took Joseph's bones and buried them in Canaan in the land that his father Jacob bought for the family. Even though he could not see the physical promise, he believed the promise of God, which lives on.

On January 19, 2018, the blind group was not singled out, rather remained in the whole class setting and their responses were extracted from the class. The social studies lesson teaches students about the first life is the Neolithic revolution which started about 10,000 BCE, in the ancient Near East. The first domestication of plants and animals was in the Fertile Crescent (modern day Israel).⁹⁴ The Fertile Crescent, often called the "Cradle of Civilization," is the region in the Middle East which curves, like a quarter-moon-shape, from the Persian Gulf, through modern-day southern Iraq, Syria, Lebanon, Jordan, Israel and northern Egypt.⁹⁵

Three religions stemmed from Abraham. The lesson started from a geographical place where all three faiths (Christians, Jews, and Muslims) believed Jerusalem to be the holy city, as it ties them to their spiritual father Abraham. The rise of Islam is linked with the Prophet Muhammad, who is believed by Muslims to be the last of a long line of prophets that include Moses and Jesus.⁹⁶ The children were spiritually illiterate as they did not know who Moses was, so the lesson was altered to focus on setting, Egypt.

⁹⁴ Eric H. Cline, *Three Stones Make a Wall: The Story of Archaeology* (Princeton, NJ: Princeton University Press, 2017), 116.

⁹⁵ *Ancient History Encyclopedia*, "Fertile Crescent."

⁹⁶ The Metropolitan Museum of Art, New York. "Art of the Islamic World: A Resource for Educators," <https://www.metmuseum.org/learn/educators/curriculum-resources/art-of-the-islamic-world> (accessed February 15, 2020).

In public school it is forbidden to proselytize any child. Because the Bible is not used for storytelling, the validity for the exodus of the Israelites from Egypt to Canaan is not recognized, although it is verified from Egyptian inscriptions, writings, and Egyptologist findings. These sources were used as credible sources that closely collaborate with the Hebrew Bible.⁹⁷ In ancient times, Canaan (modern day Israel) was considered the land of milk and honey (idioms for abundance, prosperity, delight, joy or ease (as honey) and fertility-life, nourishment for (milk)). According to historians, biblical scholars and archeologists, the Hebrew Bible narrative of Jewish ancestry is traced back to the biblical patriarchs such as Abraham, his son Isaac, Isaac's son Jacob, and the biblical matriarchs Sarah, Rebecca, Leah, and Rachel, who lived in Canaan.

The Twelve Tribes are described as descending from the twelve sons of Jacob. Jacob's son Joseph was a ruler next to Pharaoh. Joseph reigned under the Hyksos Dynasty, and the story account corroborates with recorded events in Egyptian inscriptions.⁹⁸ The Israelites grew larger and lived in Egypt for 430 years. They transitioned from Hebrews to Israelites to Jews; the lineage traces back to Judaism. A new pharaoh came into power and did not know about the history of Joseph or the Hebrews. A Hebrew boy named Moses was raised by Pharaoh's Egyptian daughter, as a prince. He was the one who led the exodus of the Hebrew slaves from Egypt. After crossing the Red Sea, they lived in the wilderness of Egypt for 40 years before moving into Canaan (the Promised Land to the Israelites).

⁹⁷ Maryl Levine, "Exodus Evidence: An Egyptologist Looks at Biblical History," *Biblical Archaeology Review* 42, no 3 (May 2016): 1-9.

⁹⁸ David Down and John Aston, "The Pharaohs of the Bible," <https://answersingenesis.org/archaeology/ancient-egypt/the-pharaohs-of-the-bible/> (accessed February 15, 2020).

Egypt is the longest surviving ancient civilization. It was the most advanced and developed in civilization, art, and government. The Egyptians developed a writing system called hieroglyphics (pictures /symbols). It is located in North Africa and mentioned in Genesis. Libya is to the east of Egypt, Sudan to the south, north is the Mediterranean Sea, and east is the Gaza Strip/Israel/Red Sea. It is 380 miles—9-10 hours to drive, and 11 days to walk). As time went on other cultures and people settled in parts of Tyre, Sidon, Lebanon, and parts of Israel (pre-Arabs) called Phoenicia.⁹⁹ These people had purple skin and were considered Black.

The Exodus outside the biblical account was dated 1446 BC. Ramses II was the Pharaoh. However, some believe it was Thutmose III. Thutmose, I had no royal blood, the throne was given to him after Amenhotep died. Thutmose was a king of Egypt. Thutmose III was born a prince and became king. He was the greatest pharaoh in ancient Egypt. Students located Egypt on a map for geographical purposes. The students had a better understanding of who Abraham was, how three religions stemmed from him and who were Jacob and Moses. The story of Harriet Tubman was read aloud and she was dubbed as the Black Moses. Children were able to draw a comparison chart to compare Moses to Harriet Tubman.

My observations for both groups inform me of the need for a stronger application for classroom practice in realigning the miseducation, and illiteracy in spiritual instruction. The climate in which we live excludes state from church which annihilates spiritual foundation for young minds. Religious instruction in either setting is becoming

⁹⁹ Bible History Daily, “The Exodus Fact or Fiction,” <https://www.biblicalarchaeology.org/daily/biblical-topics/exodus/exodus-fact-or-fiction/> (accessed January 13, 2020).

increasingly obsolete. How will they be able to understand the political, economic, and social environment in which they live?

Analysis of Lesson #2, January 20, 2019

The children were eager to review the previous lesson facts. We reviewed the Abrahamic covenant, physical/spiritual legacy, and how God keeps God's promises. The children displayed the gist of spiritual legacy but could not transfer that knowledge to physical legacy or inheritance. The overall concept for children to understand is that our Christian spiritual legacy stems from Abraham, as well as Judaism and Islam.

My observations resonated with the fact that children need to hear the Holy Scriptures aloud, repeated, given time to respond to what they have and how they understand the scriptures. The relevancy of what they heard will have a deeper meaning to them if they are capable of responding on their level. All of these factors are used for building a solid foundation for developmental faith.

The remaining half of Lesson Two focused on a mini-timeline from Abraham to Moses. Students learned how the legacy of keeping covenants continues with another servant of God (Moses). The lesson setting focused on the "desert experience" after Moses led the Israelites out of slavery and into the desert of Egypt. Teach the children, during the Ancient Near East days that whenever a king rescued a nation a treaty would be established between two parties. The more powerful one would be the suzerain and the lesser would be the vassal. The vassal must show submission to the suzerain. In the scriptures the titles were LORD and servant. The servant was bound to all terms of the contract and if the servant breaks the contract, the servant will be punished.

Children were taught the Mosaic covenant which resembles the Suzerainty covenants of the Ancient Near East. Students understood that our spiritual legacy of

liturgy, church, worship, and leadership stems from Moses. God made a covenant with God's people at Mt. Sinai. Children focused on the Ten Commandments and how they could work to be obedient to all commandments. Each commandment was read and reflected upon for closer analysis.

The blind group was extremely limited because they did not know the Ten Commandments. The social studies instruction only scratches the surface of the common characteristics in Judaism, Christianity, and Islam. For example, the five pillars of Islam are reviewed, the church, mosque, and the Jerusalem wall and synagogue are examined as being sacred. Religious instruction is forbidden in public schools, so their limited understanding was inconclusive for this part of the study.

Analysis on Lesson #3, January 27, 2019

Lesson Three was a bonus week because of time constraints last Sunday. I asked parents if I could use this week as an additional session and they all agreed. We were able to read the story of Josiah. The children had never heard of the story. They were able to read it and reenact certain parts of the story. I know from my former experience as a children Sunday school teacher that children continuously ask "what does that mean?" In order for them to understand the power of the story, I had to retell the story dramatically with short definitions about disobedience, sin, shame and guilt.

According to 2 Kings 22:8-11, Hilkiah (high priest and father of Prophet Jeremiah) found the Book of Law. He gave it to Shaphan (secretary) to read. Shaphan read from the Book of Law in the presence of King Josiah. When King Josiah heard the law, he tore his robe—Jewish custom in ancient times to show shame, anger, or mourning. Only Jehovah can see how the person really feels in their heart. King Josiah realized that the Israelites

were sinning against Jehovah.¹⁰⁰ Sin makes you feel shameful or guilty. He became aware that the Israelites were not obeying God's law for many years. God sees all disobedience as sin, rebellion, and rejection of God's word. 1Samuel 15:23 was used as the explanatory scripture of sin and idolatry. "For rebellion is as the sin of witchcraft, and stubbornness is as bad as worshipping idols."

Witchcraft was explained as a supernatural power, or unclean spiritual experience of whispering to get anyone to decide to go against God's word. Idolatry is the worshipping of idols. It is unclean and impure. Idols are manmade "nothings." We worship idols by giving our attention, time, devotion, and money too, or sacrifice our sleep for the pleasure it brings. We put God aside when we go after idols. God sees witchcraft as an offence. God is the only true and living God who gives us life, health, and strength. We offend God when we say thank you to an idol.

God hates and rejects all disobedience. We make ourselves unclean when we are disobedient. In order to become clean, we must come before God (pure and holy) in prayer and humbly ask God to wash and forgive us of all our disobedience and sin. God is full of love, mercy, and forgiveness. God will forgive and correct us for our disobedience.

The Deuteronomic conceptions of disobedience and its consequences do not change.¹⁰¹ The pattern of sin (disobedience) and consequences of not following God's law found in the Book of Law (Deuteronomy) does not change. Prophetess Huldah advised King Josiah that God's laws remain in effect forever. Although King Josiah was repentant, God forgave and extended kindness by not allowing Judah to be destroyed

¹⁰⁰ Jehovah's Witnesses, "Ripping of Garments," <http://www.JW.org/ws20140815/rip-apart-garments/> (accessed February 15, 2020).

¹⁰¹ Adele Berlin, *The Jewish Study Bible [Featuring the] Jewish Publication Society Tanakh Translation* (New York: Oxford University Press, 2014), 971.

while King Josiah was living, but Judah would be destroyed because of their past disobedience.

King Josiah knew that the love for God is expressed through our actions, our obedience and our loyalty. In order for children to understand the precepts of Deuteronomy, the history of Deuteronomy should be altered to a child's perspective to comprehend its significance.

From the Jewish perspective, one of the most important sections of Deuteronomy is 6:4-9, which by early in the rabbinic period was recited as a prayer called the *Shema* after its first word (it begins: *shema yisrael*, "Hear, O Israel"). Deuteronomy 6:5, "you shall love the LORD your God with all your heart and with all your soul and with all your might."

The Vassal Treaties of Esarhaddon; VTE, main purpose was to assure the proper succession of Ashurbanipal, son of Esarhaddon, to the throne after the death of his father. (Rebellions by vassals were common after a king's death. Indeed, a rebellion had preceded the accession of Esarhaddon himself to the throne.) In this connection, one of the main stipulations of VTE is that the vassals must "love the crown prince designate Ashurbanipal.

In this context, it is quite clear than not emotional love, but obedience is being sought. William Moran, who first noted that this is the love that it is identical with loyalty and obedience. This has extremely important implications for how we should read Deuteronomy 6:5 and what follows. Most translations, including the JPS translation put a period after verse 5, suggestion that love of God is separate from the injunctions that follow. Probably a better punctuation for this text would be: You shall love the LOR your God with all your heart and with all your soul and with all your might: Take to heart these instructions with which I charge you this day-impress them upon your children, recite them when you stay at home and when you are away, when you lie down and when you get up; bind them as a sign on your hand and let them serve as a symbol on your forehead; inscribe them on the doorposts of you house on your gates. In this reading love-namely means obedience and loyalty. The love of God must be expressed through actions.¹⁰²

¹⁰² Marc Zvi Brettler, *How To Read The Jewish Bible* (New York: Oxford University Press, 2005), 92-93.

Children were instructed that “love” in this logic meant obedience and loyalty. To love God is to obey God’s rules. In other words, the love of God is expressed through our actions.¹⁰³ We have to learn God’s rules, keep them before our eyes, in our ears, in our hearts, and speak it. Lack of good judgment to practice obedience to God’s rules can result in destruction of ourselves. God’s rules for humankind are unconditional and require daily practicality of obedience on our part. Consistency keeps humanity cognizant of God and keeps us clear from engaging in mixed worship, which ultimately stirs the anger and wrath of God. King Josiah centralized worship which was the most important act in the Book of Law. God required it from the beginning of the Israelites’ growing relationship, throughout the generations and until present. The Decalogue handed to Moses by God atop Mt. Sinai identifies God as “I am the LORD your God, who brought you out of Egypt, out of the land of slavery” (Deut 5:6). The identity of God is separate from any other idol, god, or king because the act alone was done divinely. Therefore, all worship is due to their deliverer. Deuteronomy is Moses, forty years later, retelling the same laws he gave in Exodus with elaboration to the new generation that is about to cross over the Jordan River into a community with polytheistic neighbors.

Deuteronomy is where God gives detailed instructions to Moses for the appointment of leaders, and the direction for Joshua to follow when leading the Israelites into the land of Canaan (Lebanon, Israel, Jordan, Syria-dark skinned people). Deuteronomy needs to be understood as a theologized treaty in which God is the overlord (suzerain) and Israel is the vassal.¹⁰⁴

¹⁰³ Brettler, *How To Read The Jewish Bible*, 93.

¹⁰⁴ Brettler, 91.

Goal 2: Apply biblical precepts from one biblical story, reflecting on the leadership of young Josiah through storytelling, as a motivator to increase their involvement in liturgical services.

- **Strategy 1:** Explain the precepts from the Book of Law to foster developing faith in children.

In the King Josiah narrative, the Book of Law was Deuteronomy. Deuteronomy is a review of God's covenants given to the Israelites in Exodus prior to forty years in the wilderness. Moses gave the Israelites three reasons to renew their obedience to God: God's history of goodness to his people, the goodness of God's laws, and God's unconditional promises of blessings for the future.¹⁰⁵ Approximately seventy-five years had passed since the laws in Deuteronomy were followed. Hezekiah (great-grandfather) reigned for twenty-nine years; 716 BC—good, Manasseh (grandfather) reigned for fifty-five years; 687 BCE—most evil, Amon (father) reigned for two years; 642 BCE—evil, and Josiah reigned for thirty-one years; 640 BC—good.

Deuteronomy in the form of a book written on a Torah scroll was discovered during the 18th year of Josiah's reign. This scroll became the basis for an ambitious reform program in which the king removed all pagan religious installations from Jerusalem; closed all worship sites throughout the lands of Judah and Israel including the altar at Beth-El; centralized all worship exclusively at the Jerusalem Temple; and reestablished the covenant between the people and YHWH, in which the people pledged to observe the commands of YHWH as written in the Torah scroll. Josiah corrected the cultic transgressions of his predecessors, including Solomon, Jeroboam, Ahab, Manasseh, and other kings of Israel and Judah. He is regarded as one of the most righteous monarchs of Israel and Judah, who did what was right in the eyes of YHWH.¹⁰⁶

¹⁰⁵ Flora Richards-Gustafson, "What Is the Dominant Theme of the Book of Deuteronomy?," Demand Media, <http://static1.squarespace.com/static/56dee43ee321400514f98522/t/5752c3c9cf80a125f920305b/1465041866870/4+Deuteronomy.pdf> (accessed January 19, 2020).

¹⁰⁶ Sweeney, *King Josiah of Judah*, 3.

The focal precepts from the Book of Law used to foster developing faith in children were centralized worship, repentance, biblical literacy, unified participation, re-established covenant, observance of The Ten Commandments, and Passover Observance (Jewish), Good Friday and Resurrection Sunday (Christians). The Book of Law, Deuteronomy in the Greek means repetition of Law, Second Law. Deuteronomy is a review of the covenantal laws given to Israel at Mt. Sinai, recorded in Exodus. After 40 years in the wilderness, Israelite remnants had limited memory of Egyptian slavery; the Bible chronicles Joshua and Caleb as the only two adults who entered the Promise Land (Canaan). Although archeological records cannot collaborate the mass exodus of over one million people from Egypt, archaeologists Ralph K. Hawkins and David Ben-Shlomo have now found some evidence in the Jordan Valley site of Khirbet el-Mastarah, which they believe are remnants of ruins from a nomadic people who they believe to be the Hebrews coming from Egypt.¹⁰⁷

During King Josiah's reign the Book of Law found in the temple was the scroll that Moses had written from Divine dictation, the scroll of teaching. In Jewish culture, the traditional Hebrew (Masoretic) text of the Bible is taken as seriously as the Holy Bible is to Christians. It is revered as having divine relation and human interpretation.¹⁰⁸ Deuteronomy's core sections best fit in the 7th century BCE, during Josiah's reform in 622 BCE. Josiah's reform restricted all sacrificial worship of God to Jerusalem and removed foreign elements from the system of worship. The culminating celebration was a national, centralized Passover at the Temple. Josiah's reform, inspired by Deuteronomy, was a

¹⁰⁷ Kayla Koslosky, "Historical Evidence for the Exodus May Have Been Found," <https://www.christianheadlines.com/blog/historical-evidence-for-the-exodus-may-have-been-found.html> (accessed February 15, 2020).

¹⁰⁸ *The Jewish Study Bible*, 339.

revolution. The Deuteronomic conceptions of disobedience and its consequences do not change.¹⁰⁹

The pattern of sin (disobedience) and consequences of not following God's law found in the Book of Law (Deuteronomy) do not change. The text infers an intergenerational curse of destruction passed down from one generation to the next, when God's laws are not followed. The text highlights a sociological component in the way that it is a dialogue that involves an analysis of four generations in the paternal lineage of the Josiah monarchy.

Manasseh was twelve years old when he began to reign; he reigned fifty-five years in Jerusalem. He did what was evil in the sight of the Lord, following the abominable practices of the nations that the Lord drove out before the people of Israel. For he rebuilt the high places that his father Hezekiah had destroyed (2Kings 21:1-3, NRSV).

Amon was twenty-two years old when he began to reign; he reigned two years in Jerusalem. His mother's name was Meshullemeth daughter of Haruz of Jotbah. He did what was evil in the sight of the Lord, as his father Manasseh had done. He walked in all the way in which his father walked, served the idols that his father served, and worshiped them; he abandoned the Lord, the God of his ancestors, and did not walk in the way of the Lord. The servants of Amon conspired against him, and killed the king in his house (2Kings 21: 19-23, NRSV).

Josiah was eight years old when he began to reign; he reigned thirty-one years in Jerusalem. His mother's name was Jedidah daughter of Adaiah of Bozkath. He did what was right in the sight of the Lord, and walked in all the way of his father David; he did not turn aside to the right or to the left (2Kings 22: 1-2).

While Josiah was king, Pharaoh Necho king of Egypt went up to the Euphrates River to help the king of Assyria. King Josiah marched out to meet him in battle, but Necho faced him and killed him at Megiddo. Josiah's servants brought his body in a chariot from Megiddo to Jerusalem and buried him in his own tomb. And the people of the land took Jehoahaz son of Josiah and anointed him and made him king in place of his father.

¹⁰⁹ *The Jewish Study Bible*, 971.

He did evil in the eyes of the LORD, just as his predecessors had done. Pharaoh Necho made Eliakim son of Josiah king in place of his father Josiah and changed Eliakim's name to Jehoiakim.

And he did evil in the eyes of the LORD, just as his predecessors had done.

What we do matters to the next generation. In the biblical account of Abraham's family, the iniquity of deception became a stronghold that affected the lives of Abraham, Isaac, Jacob, and Jacob's sons.¹¹⁰ Josiah's sons were affected by the stronghold of idolatry worship practiced by his grandfather and father. Eventually Josiah comes to discover the error of his forefathers' ways and, as a result, he breaks the intergenerational curse that had befallen Manasseh and Amon, returning to the way of his great-grandfather Hezekiah. At age sixteen, he began to seek God, perhaps due to the good nature of his mother, Jedidah, and good advisors.

The text becomes pedagogical in the way that it illustrates a break from tradition that results in socio-political catastrophe for the forefathers (i.e., Manasseh and Amon) of Josiah.

You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. (Deut 5:9-10 NRSV)

In his youth, the spirit of God was with him, at sixteen he began to seek God. At age twenty he started his reform by purifying the land of all idolatry before finding the Book of Law. God used this youth to purge a nation of idolatry, implying that even a child shall lead them.

For in the eighth year of his reign, while he was still a boy, he began to seek the God of his ancestor David, and in the twelfth year he began to

¹¹⁰ Institute of Basic Life Principles, "How Do the Sins of My Forefathers Affect My Life?," iblp.org, January 11, 2011, <https://iblp.org/questions/how-do-sins-my-forefathers-affect-my-life> (accessed February 15, 2020).

purge Judah and Jerusalem of the high places, the sacred poles, and the carved and the cast images. In his presence they pulled down the altars of the Baals; he demolished the incense altars that stood above them. He broke down the sacred poles and the carved and the cast images; he made dust of them and scattered it over the graves of those who had sacrificed to them. He also burned the bones of the priests on their altars, and purged Judah and Jerusalem. In the towns of Manasseh, Ephraim, and Simeon, and as far as Naphtali, in their ruins[c] all around, he broke down the altars, beat the sacred poles and the images into powder, and demolished all the incense altars throughout all the land of Israel. Then he returned to Jerusalem (2 Chron. 34:3-7 NRSV).

As a young king, Josiah struggled with leadership issues, and, as a result, consulted with Prophetess Huldah. His openness to seek godly wisdom and follow through was humbling. King Josiah adheres to God's laws remaining in effect forever. Because King Josiah was repentant, God forgave him and extended kindness by not allowing Judah to be destroyed while King Josiah was living. Judah would be destroyed because of their past disobedience. Under Josiah's monarchy, a nation is spared and faith in God is restored. A deeper appreciation for mercy and grace is evident.

Josiah led the nation in repentance and purification of idolatry. The congregation was unified in participation, from great to small. An important way to strengthen developmental faith in children is by engaging and supporting them because their experience is limited and they know little about their faith traditions being passed on to them.

Then the king directed that all the elders of Judah and Jerusalem should be gathered to him. The king went up to the house of the Lord, and with him went all the people of Judah, all the inhabitants of Jerusalem, the priests, the prophets, and all the people, both small and great; he read in their hearing all the words of the book of the covenant that had been found in the house of the Lord (2 Kings 23: 1-3 NRSV).

One key precept in Josiah Reformation was to raise the congregation's awareness through literacy.

Literacy is the first step towards freedom, towards liberation from social and economic constraints. It is the prerequisite for development, both individual and collective. It reduces poverty and inequality, creates wealth, and helps to eradicate problems of nutrition and public health.¹¹¹

The biblical narrative of King Josiah demonstrates how the application of spiritual literacy enabled godly wisdom to alter life practicality and spare a nation from destruction. The text highlights the steadfast love of God to a nation that keeps godly laws.

Strategy#2: Use precepts from the Book of Law that explain the importance of liturgical attendance and participation.

Josiah became king at the age of eight and in his eighteenth year of reign the Book of Law was discovered; he was 26 years old when he began his reformation. Although the text reminds readers that he did right in the sight of God, undoubtedly his faith developed in stages. It was fortunate for him and his country that he was guided by pious men like the High Priest Hilkiah and his son Jeremiah, by Shaphan the royal scribe and his son Ahikam, by Shallum the faithful chamberlain and his wife the prophetess Huldah.¹¹²

Biblical literacy and education in collaboration is evident in the narrative of King Josiah. The text re-enforces law given to Moses, established by God for the Israelites. Because the Israelites were God's chosen people, the Hebraic law given to the Israelites was separate from the Egyptian Law Code. Education enlightened us about law beginning with Hammurabi Codes which are similar to the Ten Commandments. Exposing children to biblical literacy through educational lenses can increase children's awareness of

¹¹¹ Bridge, "How Important Is Literacy to Education and Development?," Bridge (blog), November 13, 2018, <https://www.bridgeinternationalacademies.com/literacy-and-education/> (accessed February 15, 2020).

¹¹² Jacob Isaacs, "King Josiah," Chabad.org, November 2, 2017, https://www.chabad.org/library/article_cdo/aid/464028/jewish/King-Josiah.htm (accessed February 15, 2020).

ancestral legacy, as the law was given by the Supreme Being to govern people extends to United States Constitution. Ecclesiastical legacy can be expounded from the standpoint of Levitical roles and participation in church: priests, Levites, prophets, elders, and congregation.

In efforts to make biblical literacy and liturgy more meaningful, children can explore the ideal of leadership given to Moses by God to launch the formula for leaders and followers. The leadership model was designed for delegated authority and humility. Good leaders hear the followers and work in collaboration to make an impact on the community. Children should be aware of the effort in teamwork. An example of teamwork in the narrative of King Josiah is revealed when Hilkiah (high priest) entered the most holy place to make sacrifices for sins of all people, found the Book of Law and gave it to Shaphan (scribe/secretary). He read it (evoke divine presence, fights wars, secure the land, ensure royal successions) and handed it to King Josiah to read, who gathered a group of priests (caretakers of the tabernacle, and teachers of God's law) and king's attendants (Hilkiah, Ahikam, Akbor, Shaphan, and Asaiah) to confirm the content accuracy with the prophetess Huldah (wise advisors- sage). After the validation of the Book of Law, repentance and humility was exhibited before Josiah's Reformation was instituted.

Precepts to examine were the re-established covenant where the text shows the entire nation returned to God through repentance, vowing to exterminate all forms of idolatry, and humbling themselves. Unified participation turned the entire population against false priests and pagan altars. Passover observance (Israel's liberation from Egyptian bondage), which was neglected for over half a century, was celebrated in a splendid manner compared to Prophet Samuel's era.

Strategy #3: Allow the lessons learned from the Book of Law to motivate children into increasing their participation during liturgical service, by being mentored beside the experienced participant.

Children build their schematic experience from the lessons they learn based on how they are raised which in turn impacts their adulthood. Young children learn best from active engagement and hands on experiences. First Testament biblical accounts list young skilled workers who worked in the royal courts, temples, or directly for the king. In addition to learning in an academic setting, they were mentees who worked side by side the instructor. This custom was derived from Egypt because the best learning was outside the context of walls.

The history of civilization started in the Middle East about 3000 BCE, The Mesopotamian and Egyptian civilizations flourished almost simultaneously during the first civilizational phase (3000–1500 BCE). Although these civilizations differed, they shared monumental literary achievements. The need for the perpetuation of these highly developed civilizations made writing and formal education indispensable. Egyptian culture and education were preserved and controlled chiefly by the priests, a powerful intellectual elite in the Egyptian theocracy who also served as the political bulwarks by preventing cultural diversity. The humanities as well as such practical subjects as science, medicine, mathematics, and geometry were in the hands of the priests, who taught in formal schools. Vocational skills relating to such fields as architecture, engineering, and sculpture were generally transmitted outside the context of formal schooling.¹¹³

Perhaps children could learn the importance of being a skilled worker from biblical accounts and transfer knowledge into application. Children could work side by side their desired liturgical position (usher, choir, trustee, deacon, minister, teacher, nurse, or musician). Liturgical mentorship has proven to help young children foster positive behavior patterns, increase skill knowledge and ensure success in the workforce. Mentors

¹¹³ *Encyclopedia Britannica*, s.v. “Education in the Earliest Civilizations,” <https://www.britannica.com/topic/education/Education-in-the-earliest-civilizations> (accessed February 17, 2020).

help children become effective leaders as they interact with other people. Mentorship helps children develop solid communication as they gain valuable knowledge, a set of useful skills, and experience. Liturgical mentors can help shape a philosophy of life and spirituality. When children are encouraged in liturgical activities their skills are developed, they can interpret liturgical pieces and their talents get nurtured.¹¹⁴

First-hand experience has encouraged me to be engaged in liturgical service as a Kingdom Kids teacher and Jewel's Ministry leader (Pearls). As a leader, my punctuality, service, responsibility and finances are my greatest sacrifices. My youthful involvement as a choir member, hospitality greeter, usher and deaconess taught me efficient leadership skills and accountability. Liturgical mentorship for the youth can assist children in becoming well rounded citizens who possess key societal positions in the workforce. Liturgical mentors have a spiritual and meaningful impact on children's growth as well as their developmental faith.

Judah had drifted so far from God that they have forgotten His written Word existed! Between Manasseh and Josiah, sixty years have gone by without righteous leadership, and only a small number of God-fearing people are left, most of them elderly. A pitiful few remember a time when the true God was worshipped, much less what that worship involves. In His mercy, giving Judah one last chance to repent, God places some of the few remaining believers in mentoring positions around the young Josiah.¹¹⁵

¹¹⁴ Kate Cubby, "Mentoring Youth for Ministry," [Pastoralliturgy.org](http://pastoralliturgy.org/resources/MentoringYouthforMinistry.pdf), July 31, 2015, <http://pastoralliturgy.org/resources/MentoringYouthforMinistry.pdf> (accessed February 17, 2020).

¹¹⁵ Mike Ford, "Bibletools," [Bibletools.org](https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/cgg/ID/14259/King-Josiahs-Mentors.htm), January 1, 2015, <https://www.bibletools.org/index.cfm/fuseaction/Topical.show/RTD/cgg/ID/14259/King-Josiahs-Mentors.htm> (accessed February 17, 2020).

God used Josiah as a child, sending godly mentors ordained for this monarchy. The description for a righteous king was outlined in Deuteronomy 17: 14-20: chosen by God, humble, not money hungry, not too many wives, keeping a copy of the law for daily reading in order to be obedient and revere God. Josiah's heart was softened for God's purposes through mentorship.

Analysis on Lesson 4, February 3, 2019

Children were excited to come to class because they had formed a bond. They looked forward to coming to church because they were going to learn a Bible story, complete activities and fellowship with their friends. Parents said the children were excited about coming to church to go to class. Normally the children would ask "do I have to go to church"? Their enthusiasm supports the fact that children were hungry for biblical stories about God.

My observations were that students need Bibles on their level to read, hear, and understand the biblical stories. One of my site team members informed me where to obtain children Bibles. The children Bibles were purchased in the form of a comic book. The children were able to read the story on their levels. They were engaged throughout the story. They remembered facts from the comic book. The children remembered the Abrahamic covenant but the Mosaic covenant was different because it was a conditional agreement between God and the Israelites. Students were able to give examples of each command and how it relates to them at home, school, and church.

Children realized they can't follow all of the commandments at their age because they do not have a husband or wife. Students had time to process how to correlate stories to daily practicality. The images which supported the Josiah storyline helped the children to reinforce the sequence of events. Overall, the children remembered that if you break the

law you will receive punishment. The commandment that resonated with them the most is not to have any other gods before God the LORD. Anything that gets more attention than God is an idol. The children comprehended the theme of the lesson: obey God's laws so you don't call destruction over your life.

Analysis Lesson 5, February 24, 2019

The children were excited to continue the lesson on Josiah. They had never heard the story prior to the last time we read it and wanted to hear it again. Lesson 5 focused on six principles from Josiah's leadership position: be aware that the relevancy of God's law will never lose power, centralized worship is practiced together with no mixed practices and we cleanse ourselves before we make sacrifices to God, serve God alone with no idols, inquire from God before you proceed and if you are in doubt ask God for wisdom, humble yourself and ask forgiveness of your sins, and approach God in unity.

Lesson 5 relied heavily upon the Deuteronomistic principles of worshipping the LORD God alone. The overall comprehension was to first clean yourself (today's relevancy would be to consecrate yourself to be holy before God). The children understood this as giving up a portion of their pleasurable privileges for a while in order to focus more on God. Humble yourself (respect the presence of the LORD), think of yourself standing in the presence of God playing video games and God is on the throne waiting for you to give God your attention. Respect the altar (front podium), as it is where the minister stands to pull us out of the pit (spiritual messages lift us out of a hole of darkness). Keep your life pure (keep God's commandments), make sacrifices (offer up to God), and when it's time to assemble for worship, everything and everybody takes a back seat. Overall, children understood a dedicated heart to God responds by obeying God's laws.

When we come to church, we are separated from our own agenda and we are totally available to God. We are supposed to block out all distractions, surrender to God by lifting our hands, close our eyes, thank God for all blessings, and give accolades to God.

Goal 3: Empower African American boys to become foundationally stable as they learn their historical legacy of their diaspora in America, and seek emancipatory ways.

- Strategy 1: Teach students how Africans migrated to America through a series of “did you know” facts. Explain that the first African that migrated to America over 500 years ago was a free man. Show how Africans lived as kings and queens before slavery. Discuss the papal bull, signed by Pope Nicholas V in 1452, that enslaved Africans forever.

Elicit from children answers from a “did you know” series of questions. Research shows that eliciting answers from children creates a learner centered environment. It helps children engage in making sense of their world through listening and talking to their peers.¹¹⁶ Allow students to take ownership of their learning and do the heavy lifting by asking the right questions in order for children to elicit answers.¹¹⁷ This strategic move fosters independent learning rather than having children rely solely on what is being said by the teacher.

We began with a timeline starting with Pope Nicholas V in 1452 signing the papal bull that enslaved Africans forever in order to conquer Muslims and pagans for disputed territory, because he wanted to have their affluence and legacy destroyed. This heinous act

¹¹⁶ Gary Sykes, “Eliciting Student Thinking: Definition, Research Support, and Measurement of the ETS National Observational Teaching Examination (Note) Assessment Series,” ets.org, August 1, 2016, <https://www.ets.org/Media/Research/pdf/RM-16-09.pdf> (accessed February 15, 2020).

¹¹⁷ Julie Mason and Ashlee Marsh, “How Do You Get the Kids to Do the Heavy Lifting?,” blog, betterlesson.com, June 26, 2018, <https://blog.betterlesson.com/how-do-you-get-the-kids-to-do-the-heavy-lifting> (accessed February 17, 2020).

allowed the Portuguese the rights to acquire slaves along the African coast by force or trade by 1455.¹¹⁸ On Christopher Columbus' voyage to America in 1492, financed by King Ferdinand and Queen Isabella, El Negro (The Black) was the navigator. The effects of the signed papal bull stripped El Negro from the recognition of discovering America.

A navigator and explorer of African ancestry, Pedro Alonso Nino traveled with Christopher Columbus' first expedition to the New World in 1492. He was also known as "El Negro" (The Black). Pedro Nino was the pilot of Columbus' ship the "Santa Maria." In 1493, he also accompanied Columbus on the explorer's second voyage which discovered Trinidad and the mouth of the Orinoco River in South America, piloting one of the seventeen ships in the fleet. This voyage also brought the first Africans, who were actually free men, to Hispaniola. Pedro Nino led his own expedition, financed by the Council of Castile, to find gold and pearls in areas not already discovered by Columbus. He returned to Spain very wealthy but did not live up to an agreement he had with the King to turn over 20% of his treasure (known as "The Royal Fifth"). He was arrested and died in prison before his trial.¹¹⁹

Venezuela has a mixed population with over 60% of African ancestry.¹²⁰ The first African to come to North America was a free man who accompanied Spanish explorers to Florida in 1513.¹²¹ The first African slaves appeared in Venezuela in 1528. Africans

¹¹⁸ *Encyclopedia Britannica* (online), s.v. "Pope Nicholas V," <https://www.britannica.com/biography/Nicholas-V-pope>.

¹¹⁹ Robert Thomas, "African Explorers and Settlers of the New World," *The Unfolding Journey*, blog, July 2013, <http://legacysunfoldingjourney.blogspot.com/2013/07/african-explorers-and-settlers-of-new.html> (accessed February 17, 2020).

¹²⁰ *Encyclopedia Britannica* (online), s.v. "Venezuela."

¹²¹ Stacy Brown, "400 Years in Virginia. 500 Years in Slavery," *thetimesweekly.com*, September 16, 2019 <http://thetimesweekly.com/news/2019/sep/16/400-years-virginia-500-years-slavery/> (accessed February 17, 2020).

slaves were brought to Jamestown, VA in 1619. The majority of enslaved African were taken from West Central Africa. Of the Africans who arrived in the United States, nearly half came from two regions: Senegambia, the area comprising the Senegal and Gambia Rivers and the land between them, or today's Senegal, Gambia, Guinea, Bissau and Mali; and west-central Africa, including what is now Angola, Congo, the Democratic Republic of Congo and Gabon.¹²²

Angola is the seventh largest country in Africa. It is an oil-rich nation. During the slave trade Queen Nzingha was queen of Ndongo and Matamba Kingdoms of the Mbundu people in Angola. King Quilongo reigned over Angola.

Strategy#2: Teach children how American history can be considered a spinoff of European history. Teach children how the Europeans in the name of Christianity killed off indigenous people allegedly because they would not conform to their religion. However, Europeans fled to the new world because they did not want to conform to Britain's established church. They were in search for freedom of religion.

American history begins with the quest of explorers in search for gold in a new world. What started out as finding shorter routes for imports and exports, became a lucrative lifestyle for the settlers. The settlers built colonies fashioned after European structures. The indigenous people's culture was of nature and simplicity. European settlers brought sickness and disease into the land of the indigenous people. They treated them like savages, their lives were mutilated, homes and communities burnt to ashes, women raped, and children tortured. Prior to their murderous acts, The Requerimiento (requirement or

¹²² Sarah Pruitt, "What Part of Africa Did Most Slaves Come From?," history.com, June 19, 2019, <https://www.history.com/news/what-part-of-africa-did-most-slaves-come-from> (accessed February 18, 2020).

demand) would be read to the indigenous people in Latin, virtually blaming them for their own deaths in the name of Christianity.

Roman Catholicism was the official religion of Spain, so Spanish explorers and soldiers, called conquistadors, sought to spread Catholicism throughout their colonies, in addition to accumulating wealth and power.¹²³ The European settlers were in search of freedom of this religion. They believed that God should be worshipped in a different way. The religious persecution that drove settlers from Europe to the British North American colonies sprang from the conviction, held by Protestants and Catholics alike, that uniformity of religion must exist in any given society.¹²⁴

Strategy 3: Teach children about the Middle Passage. Discuss how all of these young boys did not get the opportunity to transition from boys to manhood. Teach the concept of Rite of Passage ceremony and a smoother transition into manhood.

The Middle Passage was a gruesome process of inhumane suffering, cruelty, and callousness, suffered by captured enslaved Africans. They were kept below deck, chained one to another, fed rationed food and water, naked, and left in extreme weather conditions on the slave ship. If the African slaves encountered any sickness, they would be thrown overboard and fed to the sharks, which regularly followed the slave ships.

The Middle Passage supplied the New World with its major workforce and brought enormous profits to international slave traders. Slaver captains anchored chiefly off the Guinea Coast (also called the Slave Coast) for a month to a year to trade for their cargoes of 150 to 600 persons, most of

¹²³ Nate Sullivan, "Spreading Religion in the Age of Exploration," <https://study.com/academy/lesson/spreading-religion-in-the-age-of-exploration.html> (accessed February 18, 2020).

¹²⁴ Library of Congress, "Religion and the Founding of the American Republic," <https://www.loc.gov/exhibits/religion/rel01.html> (accessed February 18, 2020).

whom had been kidnapped and forced to march to the coast under wretched conditions.¹²⁵

Middle Passage, the forced voyage of enslaved Africans across the Atlantic Ocean to the New World. It was one leg of the triangular trade route that took goods (such as knives, guns, ammunition, cotton cloth, tools, and brass dishes) from Europe to Africa, Africans to work as slaves in the Americas and West Indies, and items, mostly raw materials, produced on the plantations (sugar, rice, tobacco, indigo, rum, and cotton) back to Europe. From about 1518 to the mid-19th century, millions of African men, women, and children made the 21-to-90-day voyage aboard grossly overcrowded sailing ships manned by crews mostly from Great Britain, the Netherlands, Portugal, and France.¹²⁶

Slaver captains anchored chiefly off the Guinea Coast (also called the Slave Coast) for a month to a year to trade for their cargoes of 150 to 600 persons, most of whom had been kidnapped and forced to march to the coast under wretched conditions.

In the daytime, weather permitting, slaves were brought on deck for exercise or for “dancing” (forced jumping up and down). At this time, some captains insisted that the sleeping quarters be scraped and swabbed by the crew. In bad weather the oppressive heat and noxious fumes in the unventilated and unsanitary holds caused fevers and dysentery, with a high mortality rate. Deaths during the Middle Passage, caused by epidemics, suicide, “fixed melancholy,” or mutiny, have been estimated at 13 percent. So many bodies of dead or dying Africans were jettisoned into the ocean that sharks regularly followed the slave ships on their westward journey.¹²⁷

The African slaves consisted of families, men, women, and children. Fathers were separated from the families; children were sold to different slave owners. They were made to work on plantations, never to see their families again. The transition from boys to manhood was approximately age six. At age six these boys were taught to do routines on the plantation. They were often in fear of punishment or death.

Today, the Rite of Passage Ceremony begins at age 12 for young boys.

Ceremonies that mark important transitional periods in a person’s life, such as birth,

¹²⁵ *Encyclopedia Britannica* (online), s.v. “Middle Passage.”

¹²⁶ “Middle Passage.”

¹²⁷ “Middle Passage.”

puberty, marriage, having children, and death. Rites of passage usually involve ritual activities and teachings designed to strip individuals of their original roles and prepare them for new roles.¹²⁸ This is important because it helps boys' transition into manhood smoothly.

Most rites of passage are religious ceremonies. They not only mark the transition between an individual's life stages but they reinforce the dominant religious views and values of a culture. In other words, they reinforce the world-view. Rite of passage in all cultures.¹²⁹

Analysis of Lesson 6, March 10, 2019

Lesson six focused on how slavery affected America. A mini timeline was presented to the children tracing back to 1452 when Pope Nicholas V signed a papal bull enslaving Black Africans forever. The children did not fully comprehend all the facts, but getting them exposed to their lost history was a start. Overall, the children were able to see how God broke the barrier of slavery by raising up President Abraham Lincoln to sign the Emancipation Proclamation which freed slaves forever. Overall, students were shown how slavery was more profitable than sugar, cotton and gold.

The blind group was taught a social studies lesson on the African slave trade timeline from 1552. One hundred years later, in 1652 colonialism (Europeans make colonies/societies/groups similar in Europe) in South Africa and slavery becomes forced labor. One hundred years later, in 1752, colonists broke from England/Great Britain's rule and start writing their own government. Thirteen years later the colonists destroy most of

¹²⁸ Dictionary.com, s.v. "Middle Passage," <https://www.dictionary.com/browse/rites-of-passage> (accessed February 18, 2020).

¹²⁹ Palomar Community College, "Rites of Passage," https://www2.palomar.edu/anthro/social/soc_4.htm (accessed February 18, 2020).

the Native Americans, steal their land, and set up colonies. The American Revolution takes place, war between America and Great Britain. Four years later 1787, The Constitution is signed (43 years later); The Indian Removal Act (to get rid of all Indians) (19 years); Trail of Tears (Indians die of mistreatment, sickness, and disease) (11 years plus 4); Civil War 1861-1865. In 1863 President Abraham Lincoln signs the Emancipation Proclamation to free African Americans forever! 1865-1870 Reconstruction Amendment (The United States must begin to recognize the slaves as citizens with civil rights).

In comparison, neither group maintained equal knowledge of both spiritual and historical data. Implication for the religious group, appropriate historical and ecclesiastical instruction, is needed to fulfill the scriptures. Raise up a child in the way the child should go. Children must be taught in developmental stages in order to witness faith growth.

Analysis of Lesson 7, March 27, 2019

Lesson seven focused on bringing the lessons full circle by showing the comparisons of slavery in Egypt and the United States. In both scenarios slavery was used to punish people unjustly and destroy their self-esteem. Overall, both groups understood that knowing your self-worth makes a difference. The blind group had an opportunity to visit the African Burial site in Manhattan, which made the lesson clearer. The religious group did not have an opportunity to visit.

The children only scratched the surface of how important knowing this information speaks to their faith. For an example, knowing this information as a child brings about a certain awareness that motivates a child to live strong like their ancestors. Being able to trace the history of God in Africa before the first and second testaments shows the existence of the supreme being long before another race claim of bringing God

to Africa for God had them in mind from the beginning. Children are able to identify their existence and value from God's plan.

My observations informed me that more time is needed to fully access comprehension accessibility in the minds of children. Lesson seven was the ending instruction meant to bring this demonstration project full circle by showing how worship is important to God from the beginning, the years in between the testaments, first century life, in the life of Christ, 12 Apostles, and present day. The children all agreed to be more focused during worship service. They did express how bored they become when they can't understand the full message the preacher is saying because it is too long. They do like the singing and dancing part.

Analysis of the Exit Survey, March 31, 2019

In conclusion of the demonstration lessons, it became apparent that the blind group was devoid of religious foundation, whereas the religious group became more knowledgeable about liturgy, worship, their ecclesiastic and historical legacy. The religious group was given an exit survey on March 31 2019 which revealed their aspirations of becoming more involved in worship service as a preacher or pastor. They all agreed that worshipping God is surrendering and focusing on God alone. They understood that playing videos during service is idolatrous because it is getting more attention than God.

The children understood covenant as being a promise and the Abrahamic Covenant is the one that all Christians families will be blessed through Isaac. They remembered the three religions that stemmed from Abraham. They did not remember that the Muslims believed all families are blessed through Ishmael's inheritance. They know Africa is the place where Blacks originated and once were enslaved by Europeans. Pope

Nicholas V was responsible for signing the papal bull in 1452 that gave all leaders around the world the legal power to enslave Black Africans forever.

The children remembered King Josiah being the last good leader of Judah who led the reformation of centralized worship which refreshed their memory of the Deuteronomistic Principles. They remembered that Christianity spread all over the world through the twelve Apostles. The conclusion to these lesson was that Jesus prayed for all Christians and his loved ones, namely the people you will be praying for in this world.

CHAPTER 4 EVALUATION OF GOALS

Evaluation and Summation: Goal 1

The need to raise the awareness of the dilemma of African American boys' naïveté towards their ancestral and ecclesiastical legacy of faith stems from identity and cultural consciousness. Unless children have extended family telling nurturing stories of their ancestors, a child's mind will not reflect on the past. Children ages eight through eleven had limited knowledge about their ancestors, cultural patterns, or legacy. Storytelling at this age is crucial for the cultivating of cultural identity. Positive reinforcement of cultural identity creates memories of a loving environment. Children behave differently if they believe they are the descendants of greatness.

The cultural surveys created a lot of buzz among the boys due to similarities in cultural patterns for Sunday preparation and worship experience. The results showed God as being the good creator of this world and life. The children recognized God as being the powerful savior of humanity, but, their knowledge of Abraham and Africa was scarce. They associated Abraham with Abraham Lincoln and Africa with hunters living in huts. The curriculum was designed to target naïveté and lessons raised their awareness to acknowledge Abraham as the "father of many nations." Ancestral legacy was traced back to Moses (original Hebrew).

Ecclesiastical legacy was traced back to the Priests, Levites, Prophets, and Elders. Awareness of God being portrayed as the connector to Africa, Abraham, and Moses was raised to be viewed as continuous, not separate.

Evaluation & Summation: Goal 2

For six weeks we focused on precepts from the Book of Law: awareness-consequences of being ignorant to God's law, centralized worship—the perils of worshipping God with mixed practices in non-sacred places, (serve God only)—remembering the golden rule of God's law of no other god. Inquire of God when in doubt, seek godly wisdom before your actions, repent and take ownership of your sins and show humility before God—humble yourself before God to ask for forgiveness and mercy, and unity, unifying oneness in a community.

The Ten Commandments were explored and used as a guide to govern daily practicality at home and in school. The children acknowledged that video game playing in church does not please God and they will not allow things to distract them from worship during liturgical service. Attendance numbers remained constant, however the children stressed they can only come when they are brought to church. The children recognized how many of the Ten Commandments they broke unintentionally and promised to be more cognizant to keep them all. They recognized they were too young to keep the commandment to keep the marriage vows.

The children were motivated to become more active in church during liturgical service, and, as a result, one of the boys asked the youth pastor if a children's choir could be formed to sing during liturgical services. A children's choir was formed and for the first time they sang was for convocation. Currently, there is no access to minister alongside their desired position in church. This junction can be explored further to develop a pilot program. The children loved the Josiah monarchy narrative and how his heart was tender towards God. Josiah was an example of humility for the children. Children understood to repent when they break the laws, and to love and obey God.

Evaluation & Summation Goal 3:

Children became knowledgeable about suppressed facts of how America was discovered by a Black man named El Negro. The discussion briefly entertained whether Christopher Columbus' holiday still continue to be celebrated? The new knowledge of Pope Nicholas V signing the papal bull to enslave Africans forever was equated to President Abraham Lincoln signing the Emancipation Proclamation freeing slaves forever. The overall concept of slavery was too much for the younger children to fully comprehend.

American history of Europeans killing the indigenous people, burning down their communities, stealing their land, and forcing a new religion upon them was heartbreaking to the children because young minds usually connect to cheerier information. Implications for learning were that the British escaped religious imprisonment, found religious freedom in the new world, and forced religion on indigenous people. Christopher Columbus thought he found India and called the indigenous people Indians. Based upon this discovery, we should discontinue referring to natives as Indians.

Because the Middle Passage is upper grades curriculum, the children could not comprehend fully the cruelty of slavery, kidnapping, and the legacy of abolition connections in Africans. Rites of Passage ceremonies are not held in our Christian community, so this venture will have to be researched and developed to specifically address our population of young boys. Manhood for our boys is covered through the patriarchal traditions of their families. Africans carefully watch each cycle of a child's life from birth, linking to their ancestors.

CHAPTER 5 RESEARCH QUESTIONS

Historical

How can the historical conception of African American boys' diaspora in America inspire them in new emancipatory ways?

African American boys should know their origins in order to understand their worth and value. Knowing where one comes from to where one is in the present helps shape future growth. Based on the information presented in the project, clear facts about ancestral legacy should be used to guide, a preferred path of wisdom which speaks to a future of resiliency and fortitude. African American boys should not have to confront identity crises since true distinctiveness has been revealed.

Emancipatory ways reflect on the liberation from political, social, economic, and cultural injustices in their community that African Americans face daily in the new world. Children should have the ability to see the injustices that plague their communities and get involved to help to improve the quality of life in the community.

Biblical/Theological

How can the precepts from the Book of Law be used to develop faith, attendance and participation in liturgy?

The Ten Commandments extracted from biblical precepts found in the Book of Law was expounded on for worshipping one God. Children used the biblical precepts of repentance, humility, and obedience as love for God. Children were motivated to come to church and be involved during liturgical services.

Justice

What social, political, economic, and psychological factors contribute to young African American boys being naïve to ecclesiastical and historical legacy of faith?

Children need to raise awareness of their ecclesiastical legacy of faith because faith connects us to God. They have a difficult time processing God in the abstract, and human behavior sometimes tries to create tangible things to grasp. The patriarchal characters of biblical narrative were conditioned to build their faith in God through trusting the characteristics of God.

Ancestral legacy of faith depicts our ancestors knowing God before European settlers brought Catholicism to the new world. Children can relate to the origins of the Hebrews having slavery demands stem from the insecurity of one pharaoh. The ancestors had strong connection to the Divine. They didn't need a religious setting in order to reach God, for often times their prayers were heard from the forests. Our ancestors tried to keep their hearts pure, worship focused, and hands busy.

Next Steps

After teaching culturally responsive lessons from an urban curriculum promoting biblical literacy and observing the positive enthusiastic responses from children, more instruction is needed for a 12 month liturgical calendar. This data can be shared with church leadership and administration in order to obtain allowance to proceed.

CHAPTER 6

MINSTERIAL COMPETENCIES

The Process

The members of the Site Team were available to assist me with necessary tools of information, time, and talents for my success. I met with every team member via conference call, phone, email, individually, and at one time or another separately. Their encouragement, support, prayers, and feedback were present, whether it was a glow or grow.

The assessment is as follows:

Leader: Demonstrate respect for the cultural and religious values of those I serve and refrain from imposing my own values and beliefs on others.

Strategies:

- A. I will become more sensitive to the worldview of other cultures through research.
- B. I will become aware of the culture of the people I'm ministering too.
- C. I will express proficiency at identifying one's own cultural practices and its origin.

Evaluation:

A workshop for creating culturally responsive schools was attended by me on Saturday, November 10, 2018. The workshop raised my awareness on how to prepare a culturally receptive classroom, environment, and dialogue. In addition, I received insight on how to prepare myself to help my team to understand biblical concepts and principles from a child's level. I became more sensitive to the needs of children in their quest for spirituality. I was able to identify individual cultural practices proficiently and

comprehend their originality. Upon completion of the workshop and practice, I was able to understand diversity and not be judgmental.

In May 2019, I attended a two-day workshop on culturally responsive pedagogy at the UFT, and, as a result, I got to know my students better. I was made aware of their cultural background and included them in the lessons. This acknowledgment gave them a sense of worth and value.

Spiritual Leader: Develop my ability to communicate religious concepts and challenges appropriately to different age groups.

Strategies:

- A. I will model storytelling using the Comic Bible and Bible App for kids as a guide for Bible study, use songs, dance, and movies to make it fun.
- B. I will re-enact our liturgical service to identify positions.
- C. I will create a bulletin board to demonstrate liturgical importance and unity.

Evaluation:

I taught other liturgical leaders how to share concise, organized information to children on how to increase faith, attendance, and participation for African American boys. I modeled reenactment of the Abrahamic covenant. I sang spiritual hymns with the boys to raise their awareness about old spirituals. Large colorful charts were used to reinforce biblical precepts.

Religious Educator: Increase my ability to relate to the world the Gospel locally and globally.

- A. I will interview with the youth pastor and present religious concepts to affect current living statistics in Brownsville, NY to inspire young boys to inspire them to defeat all odds.

- B. I will convey the humble heart of forgiveness in order to heal yourself as the history of the European's brutality and mistreatment of the indigenous people.
- C. I will increase my knowledge through training and scriptural studies in order to reach out to community based organizations that will help me facilitate seeking emancipatory ways to avoid conforming to their environment.

Evaluation:

In January 2019, I attended Clinical Pastoral Education classes to learn how to help people who face trauma unexpectedly. I became a volunteer chaplain and ministered in an Interfaith Hospital, ministering to people who were traumatized by sickness. I demonstrated the ability to grow theologically and shaped my own cultural historical legacy of faith.

APPENDIXES

Appendix A
Demonstration Project Proposal

JOSIAH GENERATION LEGACY BUILDERS

By

Charlene R. Salley

New York Theological Seminary

September 13, 2019

Challenge Statement

As a parent attending New Life Cathedral in Brownsville, New York, I am concerned about the dilemma of young African American Boys (8-11) naïve of their ancestral and ecclesiastical legacy of faith, in conjunction with their lack of participation during liturgy services. This demonstration project will examine how the precepts from the Book of Law; found during King Josiah's reform, can be implemented to increase awareness of ancestral and ecclesiastical legacy, institute participation during liturgical service, and shape developmental faith in age appropriate stages.

Table of Contents

INTRODUCTION TO THE SETTING.....	1
PRELIMINARY ANALYSIS OF THE CHALLENGE.....	12
RESEARCH QUESTIONS	29
PLAN OF IMPLEMENTATION	33
MINISTERIAL COMPETENCIES.....	45
APPENDIX A: TIMELINE	47
APPENDIX B: BUDGET	50
BIBLIOGRAPHY	52

INTRODUCTION TO THE SETTING

I have been attending church services at New Life Cathedral since December 31, 2014. New Life Cathedral, located in Brownsville, Brooklyn, New York, has been my spiritual home for the past three years. New Life Cathedral is predominantly comprised of African Americans and an interracial couple. New Life Cathedral is housed in a former warehouse building. It is newly surrounded by shelter apartment buildings, businesses, and other warehouses. There are several business offices, a dining room, bathroom and kitchen. There are no symbols, ramps or stairs outside the church; it's a flat walk in. It's accessible to the handicapped. There is a parking lot on the side of the church. Ironically, there is another church on the same corner separated by our parking- lot, named New Life Ministries. The average income for Brownsville is low average with few homeowners.

The congregation is mixed of two- parent families, single-female parent families and youthful parents; Millennials are the dominant group. The educational background is post- graduate having a Masters of some field with a few members being Doctoral graduates. The average income of the congregation is low to medium, with few members owning their own homes or businesses.

New Life Cathedral congregation consists of Christians, who are persuaded by the Pentecostal movement. The congregation is a family oriented church, which practices southern hospitality at the door, by welcoming all who come through the door. The congregation believes in GOD as three persons in one (triune GOD). Sunday morning

worship is filled with music, singing, dancing, leaping, jumping, shouting, hands clapping and speaking in tongues as the Holy Spirit moves the congregation. The Preacher preaches holiness, as it is weaved throughout every message and after service, fellowship is sure to follow.

I joined New Life Cathedral in 2016, after completing a series of Disciple Classes. These classes teach, the core beliefs and values of the New Life Cathedral Ministry. However, I had known the former first lady (Pastor Lois E. Rochford) since my adolescent years in our former church: Pilgrim Baptist Cathedral. Prior to becoming a disciple here, I had the privilege of visiting New Life Cathedral frequently as an adult, via Pastor Lois Rochford's invitations. As a teenager, I was assigned to minister at New Life Cathedral as a choir member, during the formidable years of attracting members in its third phase, by our former pastor Arch-Bishop Brown. She served this ministry for over 34 years. Pastor Lois E Rochford's life on earth ended October 18, 2014. The congregation was devastated.

New Life Cathedral was conceived under the leadership of our senior pastor Arch-Bishop Robert Joel Rochford in 1979. He was fourteen years old when his mother died, he was a part of a gang, and his life had a downward spiral, as he was left to be raised by his older siblings and aunts. His older brother (Apostle, Pastor Norman Rochford) was the pastor and had a church full of young people. The oldest member was 27 years old. He made most of those young people ministers and elders. Arch-Bishop Rochford travelled with his siblings on preaching expeditions, learned how to play the organ, and acquired 'hands on' ministerial experience. As a teenager, he turned his life

over to Christ and started preaching at age fifteen. Arch-Bishop Rochford received his calling to become a minister, and became an ordained elder to pastor New Life Cathedral.

The first location of New Life Cathedral was in the basement of his aunt's home, located in East New York. During phase one, in estimation of ten members, all African American, comprised of siblings, spouses, and other Christians. The order of the service was devotion, prayer, singing (A Capella), scripture, testimony, preaching, offering, benediction, and fellowship.

The congregation loved God, they were hungry for God to deliver them from a lifestyle of sin, and they wanted to see the move of God in their lives and in the lives of their community. Their pastor (Arch-Bishop Rochford) was loving, caring, and spiritually intimate with the congregation. The culture of the congregation was family oriented, affectionate and kind. Everything the congregation ensured was steered out of unity, everything was done like a family. Holiness was the order of the day, their lifestyles had to match their worship. Baptisms and Communion were rare because the members were already baptized and the new converts were being trained to live a holy life before taking a big commitment. Christenings and Dedication services were regular amongst the members. Worship, Teaching, Fasting, and Preaching were the main elements for the congregational life.

Arch-Bishop Rochford was constantly preaching in his church, outside churches, and at tent meetings. He would preach four to five times a week, and the congregation would travel with him when he preached for outside engagements. In fact, he was preaching at a tent meeting when Lois Banks heard him preach and considered dating him. Soon afterwards, when he was 29 years old, they became married. She left her

conspicuous home church; Pilgrim Baptist Cathedral, a flourishing ministry, where hundreds of members operated, to serve by his side in the basement.

The membership grew and phase two had begun: to seek a new place of worship. The congregation was still small and young; they moved to one of their member's apartment (temporarily), until Arch-Bishop Rochford could secure a building of his own. The order of service continued as such and the congregation outgrew the apartment; on Cozine Ave, in East New York. The congregation remained family oriented, and intimacy was the staple for this congregation. There were no tensions in the congregation, because no one sat on the sidelines. The Pastor kept his congregation busy, once he recognized the member's talents or skills, he would put them to effective use in the ministry. Some of the members were assigned several tasks.

Pastoral Care and Wellness visits were conducted by the whole family (Pastor, wife, and children). The sick parishioners remembered seeing the entire family come to visit them. This made the intimacy between the Pastor and congregation grow stronger, in fact, it followed the church throughout all its phases. The Pastor was a family man at heart who had a godly work ethics, he worked a nine to five to support his family, completed ministerial duties, loved children, families, and men.

The Congregation continued to grow in estimation of fifteen members, the Pastor secured a new location; 438 Rogers Ave, located in Flatbush. This was a storefront property with an apartment upstairs, and the church downstairs. The area was of medium income, some of the people owned their own homes, and were able to give an offering. This was the beginning of phase three, of New Life Cathedral. Wednesday nights were for Prayer,

Friday nights were for testimony services, Sunday was regular service. Every first Sunday, Communion was given, Friday nights, Baptism was done in front of the church, via a little pool, filled with water. The Cross and Planted Tree became the adopted symbols of the church. It referenced the scriptures of Jeremiah 17:8, they will be a people like a tree planted by living water.

New Life Cathedral indeed became the well-nourished, people from rivers of living waters! The worship service grew, the Pastor (Arch-Bishop Rochford) would play the organ, and then preach! The order of the service became a bit more lengthy; first prayer, next, worship and praise, which was more devotional, following was the announcements, then, the choir would sing, the preaching would follow, afterwards, the offering would be raised and lastly, the benediction. The Pastor would pay one of his members (an excellent cook) to feed the congregation after service at no charge to them! Family was still the culture of the church.

New Life Cathedral, still small but growing, did whatever it took to generate finances to support the ministry. They held plays, special services, fashion shows, and the Pastor would not raise an offering on Fridays. The pastor believed in a strong family unit and did not want to put any financial burdens on the growing congregation. Teaching the family godly principles, living the way GOD intended, and fellowship was the cultural fabric of this congregation. The congregation was set in the belief of holiness, which was more valuable than money, so the Pastor put heavy emphasis on loving, serving God, and being obedient to God will pay off in greater dividends, than money can buy. This model was used to establish his leadership protocol, as he would train the church leaders in

sacredness. It became the leaders' responsibility to meet with their staff and turnkey information to follow suit.

The membership expanded to 40+ members; memberships started having families of their own and needed space to worship, praise, and fellowship. As the congregation elevated, so did their Pastor, in 1994 he became Bishop Robert Joel Rochford. He secured a new building; warehouse, 110 Junius Street, in Brownsville, New York. Phase four began with the congregation growing to over 400 members.

According to the oldest parishioners, the most important ritual they maintain is having sound doctrine preached to the congregation. At the end of each sermon, ArchBishop seals the message with a prayer altar call, and the whole congregation participates. The worship experience is next in line of importance, in a sense, it must be relevant, spiritual, and uplifting as it focuses on God. The congregation desires the services to be powerful every time. Their spiritual commitment of consecration is fasting twice a year (beginning and ending of year), purging of self and keeping a close relationship with God through prayer and the reading of scriptures.

As the membership grew, Arch-Bishop Rochford (then Bishop Rochford) tried to keep the intimacy flowing from church to church, because it was always about the people. However, this became harder to do because there were so many members and he could not possibly be in all different places at the same time. He established leaders, auxiliaries, and committees, to report to him about the functions of the congregation. Notwithstanding, he remembers his former days with the smaller congregation as sweet memories.

Membership expansion comes with its own set of problems, but those complications were quickly dispelled, to avoid malignant cells growing within the congregation.

As a leader, Arch-Bishop Rochford had always been adamant about maintaining a healthy family structure, making an impact on the world, and practicing holiness. This became the culture of New Life Cathedral.

The congregation's duties grew, they worked hard together and have maintained a legacy of integrity for the past 19 years. Due to their excellent work and spiritual ethic, four churches were birthed from New Life Cathedral, in 2013 Bishop Rochford became the Chief Prelate of his own organization; Dunamis Covenant Connection (29 churches under his leadership), and in 2016 he was elevated to become Arch-Bishop Rochford.

New Life Cathedral's mission is to reach the lost at any cost and make an indelible impact on the world, for Jesus, that can't be erased. Presently, there are twenty one operable ministries (Evangelism, Intercessory Prayer, Men, Women, Media, Youth, Kingdom Kids, Single, Married, Worship & Sacred Arts, Community Care Concern, Ushers, Adjutants, Ministers, Elders, Deacons, MIT, Shepherd Shield, Nurses, and Music). The ministry that best represents the congregational mission is the Community Care Concern because it encapsulate evangelism, community outreach, and social connections, when reaching the world for the sake of the gospel of Jesus Christ.

New Life Cathedral congregation does not circulate a bulletin every Sunday, but for every event, a flier of information is available and uploaded online for circular notification, within the church and the community at large. There is a consistent flow of information for all to see and become engaged in any affair being held at the church. The

congregation is technologically savvy, to keep up with a fast paced society, several media functions display the functions at the church.

The congregation stays spiritually fit by starting and ending each day with God in prayer and Bible reading. We have been asked to give God the first eight minutes of our day, before we do anything else. Afterwards, we can spend our devotional time with God anyway we see proper. Corporately we come together on Wednesday nights for prayer and Bible teaching. Friday is reserved for family night, however, for special services, we assemble together for support.

New Life Cathedrals' cultural commitments are focused on helping people in all walks of life. 'New Life' is what each person will receive when one is planted here at the church. The congregation's theological and social commitments stem from the book of Isaiah 61:1, which states,

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound

The physical object that best symbolizes the ministry, is the sword that rests in its 'case, on the right side of the Arch-Bishops' chair, in the pulpit. The sword symbolizes the word of the living GOD, which the congregation believes is able to penetrate to the heart of all humankind.

In the past three years the congregation suffered a devastating blow, as an overwhelming change took place in leadership. Their beloved Pastor Lois E. Rochford; the glue of this ministry, suddenly passed away from mortal to immortality. Inanition of leadership followed; Archbishop Rockford did not want to preach anymore, this decision

coupled with Pastor's Lois' death, devastated the church and left the congregation wounded, frustrated, dazed, and bewildered.

In fact, some of the congregation is still in the recovery state. She was the cofounder and a very intricate part of the ministry. Pastor Lois was the significant factor in the ministry because she did the overseeing of the ministry, follow-up and followed through, in addition to her ministering to the Arch-Bishop Rochford. Ensuing progress on set agendas may have become compromised because she was no longer here to assume the position, which results in an area of weakness for the congregation.

The weakness can cause conflicts around ministry, which is not visible to the congregation. However, if any conflicts arise, it is quickly squashed, as our congregation is immersed in forgiveness. The congregation is encouraged to live and lead by example. The congregation is not to allow irrelevant things to fester and grow to cause dysfunction or disharmony, because it's ineffective to ministry and it doesn't please God.

New Life Cathedral congregation, albeit, is extremely busy all year long, there is more room for the development of a children's programs in Urban ministry to be shaped, prepared, and executed. One development in children's ministry, I would like to see is a seasonal religious education curriculum that would involve the engagement of children, specifically ages 8-11, during liturgy service. These children are usually taught in a separate location during the services for the children.

New Life Cathedral follows closely in line with the biblical tradition of Israel's faith centered in the temple. Our Sabbath is a sanctified event commemorating the priestly, prophetic, and sagacious religion. New Life Cathedral's purpose is to reach and transform generations. NLC's plan is to bring new life to New York. NLC's process is

through teaching, touching, and transforming lives in multiple ways, by practicing the life changing gospel of our LORD Jesus Christ.

These practices have help me think theologically about how I will reach my community through prayer, fasting, teaching, and modeling a purposeful and pleasing lifestyle of sanctity, for the sake of the gospel of Jesus Christ. In order to facilitate this virtuousness, I have joined the teaching staff of the Kingdom Kids Ministry, to be an indispensable part of teaching staff to help develop morality and shape the minds of the young children, as they learn the attributes of GOD.

The theological model I can construct to represent the mission, ministry, and spiritual guidance of my congregation is to write the vision plain so that all may see and read. The model must be a living example in deed and word. The theological model will encompass the New Life Cathedral Children Vision Statement; to provide children with the tools they need to develop a faith in Jesus Christ, a desire to be obedient to him, and a love for him that will remain throughout their lifetime.

Students will be equipped with necessary tools to develop a faith in Jesus Christ as Lord and Savior. The tools will be aligned with the church's core belief values, of tenements of faith in Jesus Christ, as the church community believes it to be so. Spiritual practices will be comprise of Salvation, Baptism, acceptance of the Holy Spirit and Communion.

In the process of teaching faith development in stages, children will understand that the tools are used for building a leveled structure for Christian Education, Christian Faith and Christian Living. The Theological model will serve as what every age should know according to a stage in life. Children will understand that faith development takes

place in stages, similar to the lifecycle; first a baby, next a toddler, then preteen, youth and lastly an adult. As the body continues to grow, thus so, the knowledge and spiritual growth takes place.

PRELIMINARY ANALYSIS OF THE CHALLENGE

As a parent attending New Life Cathedral in Brownsville, New York, I am concerned about the plight of young African American Boys (8-11) ill-informed of their historic ecclesiastical legacy of faith, in addition to their participation in liturgy services. This demonstration project will examine how the precepts from the Book of Law; during King Josiah's reform, can be implemented to develop faith in stages, increase awareness of true legacy and impact participation during liturgical service.

The children at New Life are bright, intelligent and sharp in understanding biblical concepts when it's taught to them in bite size form, where they can comprehend the message. However, on most Sundays, during liturgical services, I witness these children playing a game on a video tablet, or phone, sleeping, or bored. These children are not participatory in all parts of the service. Nonproductive (boredom) children become easily led into sin (entertained). Their minds must be occupied or engaged during liturgical space, to keep their minds focused and stayed on God.

On the First and Third Sunday, there is children's church, inclusive of girls and boys, time and space is set for them to learn about spiritual instruction, but it is in a separate location within the church. This setting is set up like a classroom environment with activities to follow. The ideal to get the children involved in the lesson to foster understanding of the lesson. Although the children seem happy, they are not all learning at the same pace because the ages vary from five to twelve years old.

The classes are structured in a span of three years apart; with the youngest in the front. The children assistants help each group to maintain proper behavior and reinforce the focal instruction lesson. Assessment is analyzed before and after a lesson; this revelation is what fueled my passion to teach faith development in stages because the historic ecclesiastical legacy is unknown to them. I spoke to several of the Site Team Members, who are in agreement that more can be done to increase the children's awareness and increase liturgical participation. As parents, we agree our children need to be well-equipped for this fast paced changing society, which seeks to push the godly principles outlined in Deuteronomy, by God, further into the background as irrelevant for this era.

Teaching children how to understand spiritual instruction and legacy must be done with proper instruction as their minds are being molded and shaped for religious practices. I believe that children must learn in stages in order to build foundation. For an example, all humans are born in the first stage of life as a baby; as the baby grows the stage of food change. The next stage after the baby becomes a child, the food changes, and learning in stages will take place in school, which is more beneficial for their growth development. This pattern continues into adulthood. An assessment of their development will be when these children are able to use their platform (school, church, or home) to raise the awareness of others about all they have erudite about their historical and ecclesiastical legacy.

I believe the same concept should exist for faith development in the church, where spiritual food is being fed to our children. Faith should be taught in stages, beginning with the knowledge of who is God, then, ecclesiastical legacy, and then historical legacy.

Traditionally, this information is culturally taught in bits and pieces, via oral stories, in whole group. Prayerfully, this demonstration will help to change the church culture by teaching the children core values and principles through faith development in stages, adopted from the Book of Law.

My Site Team Members have been made aware that my demonstration project will be developing a curriculum for teaching faith in developmental stages for African American boys, ages 8-11, using the Deuteronomic principles found in the 'Book of Law', during Josiah's era. The setting will be at New Life Cathedral, as the Arch Bishop Rochford has given me permission to proceed. The participants will be the boys at New Life Cathedral.

My belief is if these children are taught ecclesiastical, liturgical, and historical legacy in stages, it will add spiritual structure and substance in their lives and increase engagement and participation during the worship service. My goal is to teach faith development, in age appropriate stages, using bite size information, they can handle. Thus, making it relevant to their age, and palatable for their mind set. In particular, African American boys 8-11, because from systemic research, inquiry, and investigation, there is an achievement gap more significant in Brownsville, than any other part of Brooklyn.

Lessons will encompass liturgical, ecclesiastical, historical legacy, as well as leadership skills. Budgetary obligations will mostly be done with an approved fundraisers. Parental involvement will consist of weekly communication and encouragement. My hope is that the overall final assessment will reveal an increase in the children's awareness, participation and engagement during the worship services.

The ministerial competencies I will focus on are numbers (five) leader, number (six), Religious/Spiritual Educator, and number (nine), Spiritual Leader. Some of them have not seen me operate in most of these areas, therefore their assessment of me will be inconclusive. I have chosen these areas because they are more suitable for the development and implementation of the religious practices for the children. The team can give examples and a qualifying word about me in the areas they have seen me operate in, or the product of the area I am working in, but most of all be transparent and honest so I can really make an unbiased impact in ministry.

Overall, an investment in the spiritual life of children, will result in the transformation of a more successful youth, fully engaged in liturgical services. They will have raised awareness, an increased love and desire for God, causing the sustainability of their attendance and participation in church. This is most predominant in the economically disadvantage neighborhoods.

I live, work, and worship in Brownsville, NY. I have lived in Brownsville, NY for the 50 years of my life and the quality of living in this poor economic neighborhood has been on the decline for years because of a multiplicity of deprived surroundings. Brownsville, NY has the stigma of the poorest neighborhood out of the five Boroughs in New York City. According to the National Criminal Justice Reference Service:

A neighborhood survey was conducted that enabled residents to express their opinions about their neighborhood's quality of life, safety, and services, as well as youth issues. Eighty percent of residents identified guns, gangs, drug use, drug selling, and assault as the top community problems. The top five quality-of-life issues were identified as obesity and other public health problems, homelessness, public drinking, garbage removal, and run-down public spaces. Residents viewed the primary

problems of community youth as unemployment, few adult role models, drug use, drug selling, and teen pregnancy.¹

The majority of the residents live in poverty because of high dropout rates from school, because of poor reading and math skills. At a young age these underdeveloped students, accept public assistance as opposed to securing a job. Reason being, most employers do not hire inadequate employees. According to the Citizens Committee for Children of New York:

40 percent of Brownsville residents live in poverty, compared to nearly 21 percent in the city as a whole. The child poverty rate in Brownsville is 54 percent, far above the city's child poverty rate of 30 percent. 45 percent of Brownsville households rely on food stamps, compared to 20 percent in New York City as a whole. Close to 9 percent of births in Brownsville are to teen mothers, the highest in Brooklyn. 37 percent of high school students in Brownsville graduated on time in June 2015, compared to 67 percent citywide.

In 2014, one out of 13 children in the Brownsville-Ocean Hill community was involved in an investigation of child abuse or neglect. In nearly half of those cases, 46 percent, the claims were substantiated. The report state's that Brownsville-Ocean Hill's child victimization rate is the highest in the city.²

As a New York State Permanently Certified Educator of 23 years, I am responsible for teaching students from this same neighborhood. In the classroom the students are mostly African American with different levels of dysfunctionality stemming from the family lifestyle. All inclusive of low economics, mental health, trauma, neuropsychological impaired, HIV/ drug infected, high absorbed rent residencies, bias agriculture, and single parent raising.

¹ Yasmeen Khan, "Poverty and Hardship Make Life Shorter in Brownsville," *WNYC News*, March 28, 2017, www.wnyc.org/strong/poverty-and-hardships-make-life-shorter-brownsville/.

² Michael Bierman, "From Strength to Solutions: An Asset Based Approach to Meeting Community Needs in Brownsville," *Citizens' Committee for Children of New York* (March 2017).

Children are significantly more likely to live in single-parent households, and are significantly less likely to score proficient on state-mandated exams, than their peers in Brooklyn and across New York City. Brownsville residents also deal with higher rates of child poverty, infant mortality, youth unemployment and families entering homeless shelters.³¹³⁶

For five years, prior to working in the Department of Education, I worked in the New York City Department of Corrections; where the highest population on Rikers Island was from the zip codes 11212 and 11207, (Brownsville). According to the Gothamist News:

Most prisoners' addresses tend to be listed in the South Bronx, Brownsville, East New York, Harlem, and Bed-Stuyvesant. Brownsville residents were incarcerated in droves last year, with police sending 3,800 people to jail who hailed from just two zip codes: 11212 and 11207. (Keep in mind, this data shows where they live, not necessarily where they were arrested.)¹³⁷

Brownsville, NY is the only neighborhood that has a juvenile center in the heart of the business district, funded by the government. Reason being, based on the third grade assessment results, (age eight), it's determined that it is easier to institutionalize African American youths, than educate them. Literally, the Public Schools become the "pipeline" to the prison. Typically from age eight to eleven, their behavior is poor in the classroom because of illiteracy. They are sent to the office to sit, as they are missing instructional delivery. They become increasingly unbearable and get suspended. Ultimately, when they are uncontrollable, they are sent to the juvenile center. According to the Education Department's Office for Civil Rights:

Black students are three times more likely to be suspended or expelled than white students.

³ Aaron Marks, "These 5 Neighborhoods Supply Over A Third of NYC's Prisoners," Gothamist News, May 1, 2013, http://gothamist.com/2013/05/01/these_interactive_charts_show_you_w.php (accessed May 21, 2018).

Two years, after working in NYC Department of Corrections, I worked as a Foster Care Caseworker for Brooklyn Community Center, in Brownsville. I managed a caseload of 20 families; all of African American descent. Most of the families involved Elementary children, which afforded me the opportunity to make several New York City Public Education visits to monitor the academic progress of the students from my caseload. Sadly, the students were ineffective in the classrooms because of poor behavior, trauma of foster care, and lack of identity.

The foster care cases that are prevalent in my school community district, in Brownsville, NY, is due to domestic violence, mental health, and residency displacement (shelters). The children that are physically in class but their minds are coping from the trauma that they live every day, in an dilapidated community, is incomparable to anything my generation had to go through as a minor. Some of the foster care guardians are kinship care takers, who bring their children to church. Most of these guardians believe in the scriptures of Proverbs 22:6, NRSV: “Train children in the right way and when old, they will not stray.”

This has not been a cure for all, because the training or leading down the right path should be coupled with teaching and application. Especially for African American boys, if there is unbalance in academics and liturgy, they will find something to replace the void the imbalance has left.

While it is true that Black boys often arrive in Kindergarten classrooms with inherent disadvantages, they continue to experience a “behind the 8-ball” mentality as their school careers progress. Black boys are more likely than any other group to be placed in special education classes, with 80 percent of all special education students being Black or Hispanic males.⁴

⁴ Lynch, Matthew. “Black Boys in Crisis: Why Aren’t They Reading?” *The Advocate* (January 16, 2017).

Although there are several churches in Brownsville, NY; some of the churches are right next door to each other, or within the same block, plenty with few parishioners from the community. During liturgy, the stories of God are told in narrative form, for hours at a time. Curriculum is null and void, so children are only able to grasp so much in a long span of time. The few children that may be a part of the service have a rehearsed role to play for that service. However, on a consistent basis, children are there with their parents and not fully engaged in the services.

Countless stories shared amongst my family, friends, and parishioners of how they raised their children in the church, particularly boys, but, as adult they have strayed. All of these stories can add to the ‘Millennials’ missing from the church phenomenon. In 2017, I conducted eight interviews with different male Bishops, Pastors, Minister, and Educators, to shed light on this systemic problem of arrested development in liturgy practices among black male youth in church. Unequivocally, all interviewees agreed on three underlying factors; the effects of slavery mentality in households, spiritual leaders’ ineffective curriculum for liturgy instruction, and futile participation of inclusive youth engagement during liturgy services.

I was born and raised in Brownsville and have witnessed the most thriving businesses in the neighborhood are Bodegas and Liquor stores. The food quality is of a lower quality because of agriculture injustice; non- fresh food, labelled fresh is shipped to zip codes of low economic neighborhoods like Brownsville, NY. Since parental residents have low access to quality food, parents are faced with the choice of feeding their children fast food; which is known to increase obesity and diabetes. Most of the

employers are from wealthier neighborhoods. Low-income neighborhoods offered greater access to food sources that promote unhealthy eating.⁵

All of these contributing factors lead to achievement gap between young African American boys and other ethnicities in religious groups. My demonstration project can raise the awareness of these young boys' plight, show the relevance of learning true knowledge of their legacy and empower them to become an agent of change that breaks, the cycle that leads to their demise.

The process starts in the change of the mindset from fixed (I was born like this) to a growth mindset (I can learn to become great). Scientific studies have shown that the brain controls everything a person does. In the first ten years of life the brain development of children grow the fastest. Learning new things strengthen the brains.⁶ This is the first reason why there is an achievement gap between students of color and whites.

In an underperforming school district, by age five, African American Boys are sent to school, not knowing how to read, whereas, in more affluent neighborhoods children are read to from the womb. In an underperforming school district, by the end of Kindergarten, students should recognize the alphabet, while the affluent neighborhood children are writing sentences.

Research findings pointed to the domino effect resulting from the lack of federally-funded quality childcare and preschool for children of color, 0-5 years old living in urban and rural communities. We know quality daycare

⁵ Angela Hilmers, MD, MS,corresponding author David C. Hilmers, MD, MPH,corresponding author and Jayna Dave, PhD, "Neighborhood Disparities in Access to Healthy Foods and Their Effects On Environmental Justice," *Am J Public Health* 102, no. 9 (September 2012): 1644-54.

⁶ JoAnn Deak, PhD, *Your Fantastic Elastic Brain* (Naperville, IL: Little Pickle Press, an imprint of Sourcebooks, Inc., 2010), 11-12.

and preschool experiences contribute to optimum brain growth and rich vocabulary development.⁷

Each year these students begin to struggle in reading, writing, and math. In more affluent neighborhoods, parents and educators recognize the influence in building brain power in stages, to increase the learning process for children and make them academically prepared.

For an example, my son was cared for by a private babysitter from age three months to one year old. Next he attended a private pre-school from one to two years old. Then he attended a private daycare from two years old to four years old. Finally, he attended Pre-K at a private Montessori. Although he was taught at an early age how to identify colors, recite the alphabet A-Z, read short sentences, count 1-10, add and subtract, he still had a brain chemical imbalance. I had to conduct an early academic intervention plan and he was given an IEP to correct his learning impairments.

His first Kindergarten class was located in Park Slope; a high performing school district. The resources were plentiful, yet he could not keep up with his advanced peers. I requested he get a re-evaluation to identify the brain chemical imbalance because medicine was not an option. His pediatrician prescribed a Neuro-Psychological Evaluation at a hospital, to pinpoint the imbalance of his brain chemicals and functions. He had to undergo a series of examinations, and was diagnosed with ADHD, Dyslexia, ASD (Autism Spectrum Disorder affecting his language-behavior) and visual impairments that will not allow him to see from 20/20 vision. It was determined he

⁷ Zaretta Hammond, *Culturally Responsive Teaching and the Brain* (Thousand Oaks, California: SAGE Company, 2015), 30.

needed a different type of school setting, that will major in speech and language development.

The school he attends is located in Long Island, NY. At this school, the teachers are big proponents of project based learning; supports increasing brain power as opposed to rote worksheets or skills taught in isolation. Project based learning trains the brain to process information effectively, read analytically, and use the mind well.⁸ He is now functioning at grade level (Fourth Grade) in most of his academics.

I had to do research on brain growth, stimulation, and brain power in order to understand my son's learning curve and teach him how to respond to my parental guidance. I had to change his diet from colors, calories, and taste to nutrients, nutrition, and nourishment. I had to prepare his breakfast, lunch and dinner with power foods for the brains. My son benefitted from lessons that were culturally based to his learning modality. He was taught how to identify the root of his deficiency, use an effect learning strategy that he can practice before he tackles a problem, and articulate the process in sequential order. My demonstration project can use this format to infuse balanced awareness of his ecclesiastical legacy and historical heritage in phases, to develop faith age appropriately, and motivate his engagement in liturgical order. When he knows better, he will do better at being more involved in church.

These are some of the contributing factors that underprivileged African American young boys have to face on a daily basis. It's hard to concentrate in the classroom, understand your true identity and excel when you have the lack of quality food to eat, are

⁸ Zaretta Hammond, *Culturally Responsive Teaching and the Brain* (Thousand Oaks, California: SAGE Company, 2015), 2-3.

living in an impoverished community with limited resources and limited instruction.

Parents are often left wondering how they can raise a well-balanced citizen in this quality of life.

Housing, education, and health are just a few areas where distribution of material resources, quality of services, and access still result in opportunity being distributed along racial lines. Structural racialization is deeply connected to the relationship between where one lives and how location and geography affects one's access to education, job opportunities, as well as other quality-of-life factors.⁹

This cycle is known as the “system,” where it is structured bias against African American families in a less affluent neighborhood. However, the church has been the one place where hope can be sought. It is the one place where burdens like these can be laid down at the feet of the Sovereign God. It is also a place where spiritual education can help break the cycle for the next generation. It's imperative for spiritual leaders to unlock the mysteries of African American historical and spiritual legacy and hone the Godly principles found within them to make liturgy more meaningful.

African American boys in low economic communities know this suppression of the “system” all too well. Most leaders whether educational or spiritual are inundated with “trying to get ahead” from the position of being behind, don't necessarily have proper tools to deal with or oppose educational, social, or economical injustices. Resources are scarce, time is miniscule, and the truth is twisted and often obscured in lofty rhetoric or bias propaganda. Parents who may have a glimpse of hope rely on two pillars of strength that have fortified their resiliency since the beginning of time; church

⁹ Ibid., 29.

(spiritual leaders and school (educators). These are the leaders parents turn to for spiritual guidance on how to “do better” so their son will not wind up in the “system”.

My demonstration project will raise awareness about African American culture, educate these selected boys about their historical legacy from Africa, and liturgy legacy from Abraham, Isaac, and Jacob, to teach faith development in stages as they love, worship, and serve God, as well as increase liturgical participation.

My demonstration project will develop a clear module of how to incorporate awareness of true African American identity, relevant principles of Josiah’s kingship used for worshipping God, and modern leadership skills that empowers one to a role model for others to follow.

First Ecclesiastical History (Christian Clergy) will be taught to set a firm foundation of how liturgical practices were structured in place by God. Beginning with the Patriarchs (Abraham, Isaac, Jacob), because they were the founders of the three main religions (Judaism, Christianity, and Islam). Jacob (Abraham’s grandson) has 12 sons which become the heads of 12 tribes. Joseph was the only one that became Pharaoh like and rescued Egypt and his entire family from famine. Many years after his death, a wicked Pharaoh who didn’t remember Joseph or the God he served, enslaved all of the Hebrews for approximately 430 years.

God sees the injustice, hears the Hebrews’ cries and prayers. God chooses Moses (Exodus 3:4 & 10) to rescue them from this wicked Pharaoh. God empowers Moses to be their Prophet (one who speaks to God’s people). Prophets have authority to speak God’s word, the power to speak about future events, and they cause miracle to happen. God called Aaron to be a prophet on behalf of Moses (Exodus 7:1). God called Moses to have

powers like God (powerful, wonder-working, miracle performer, and speak in God's name "I AM").

When God called Aaron (Moses' brother) to be a priest (Exodus 28:1), Moses became the High Priest (only one can go into the presence of God). Priests serve as mediators between God and man. They pray to God on behalf of the congregation, they pray over the sacrifices offered up to God, they serve at the altar and they ask God for the remission of their sins. The Priestly practices were instituted by God; it is the order of how spiritual exercises are practiced.

After Moses' death Joshua was the leader of the nation of Israel. He led them into Canaan and divided the promise land among the 12 tribes. Joshua is considered second to Moses and after he died, there was no other leader, only judges. There were 15 judges (approximately 350 years), before Israel had its first king, Saul. King David was Saul's successor, he was a king after God's own heart because he loved to serve God, and his son Solomon became his successor. He was the richest king in all the world, but he served more than one god. King Solomon's successor was his son Rehoboam, who caused 10 tribes to fall into idolatry by worshipping a golden bull.

In Ancient Egypt a bull was considered the strongest animal in the world. Apis was the name of the bull they considered sacred and close to their god Ptah. Apis was in the form of a golden calf they could see and worship. Zeus was their strongest god. A bull was the form of Zeus for his strength. King Rehoboam decided not to follow the wisdom of the men that served under his father, which was to go to Jerusalem (only place God approved for worship to God alone). This decision caused the nation of Israel to split into two kingdoms; the Kingdom of Israel in the north and the Kingdom of Judah in the

south. This angered God, and the Kingdom of Israel was taken into exile (722 BCE, driven from their homes, and their communities were destroyed) by the Assyrians.

In Judah, history repeated itself and the people practiced idolatry. However, there was a king named Josiah; the youngest to be used by God to reform the social, political, and economical practices. Sadly, when he died, (135 years later after Israel's exile) Judah was taken into exile (587 BCE) by the Babylonians.

For the next six weeks, we will examine six principles in Josiah's kingship to develop character, strength, and engagement during liturgical services. The Six Principles we will be focused on in this project are; Awareness-consequences of being ignorant to God's law, Centralized Worship- the perils of worshipping God with mixed practices in non-sacred places, Serve God only- remembering the golden rule of God's law of no other god, Inquire of God when in doubt- seek godly wisdom before your actions, Repent of your sins- take ownership of your sins and Humility before God- humble yourself before God to ask for forgiveness and mercy, and Unity-unifying oneness in a community.

First principle to focus on from Josiah's kingship is how to build character by raising your awareness, knowing your true identity. The Israelites were like no other nation. God chose them, taught them law, fed them from heaven, and how to draw water from a rock to quench their thirst. They were fully aware of who was the sovereign God. However, they did not teach it to the next generation, and they became ignorant of the Law of God. Their ignorance led them into idolatry, slavery, and ultimately into exile (forced to leave their country).

Second principle to focus on from Josiah's kingship is how to build strength by removing all weights of sin that will tempt you to worship another god. The Israelites wanted what other countries around them had; a god they could see and feel, regardless of whether it was inanimate and could do nothing for them. These false gods looked attractive but had no power. They began to mix worship practices with what they were supposed to render strictly unto God. King Josiah centralized worship back at the house of Jerusalem; where God only allowed worship to take place anyway.

Third principle to focus on from Josiah's kingship: how to seek God for any decision you will make in your life. God is available at all times. If you feel inadequate, seek a godly person you revere and ask that person to pray to God on your behalf, wait for the answer from God before you proceed because it can spare you a lifetime of pain. Although the Nation of Judah went into exile, King Josiah did not experience treatment from being exiled. God told King Josiah through the prophetess Huldah that his life would be spared from being exiled because he had read and obeyed the Book of Law when it was found. He initiated the nation of Judah's reformation to observe the Law of God.

Fourth principle to focus on from Josiah's kingship: how to repent and ask God to forgive you of your ignorance in failing to practice God's Law. King Josiah did not blame his father and grandfather for the wayward leadership they allowed during their kingship. He owned his part in not following the Law of God, asked for forgiveness and mercy. He accepted what the Lord had to say about his situation and he lived with the results.

Fifth principle to focus on from Josiah's kingship: is how to practice humility. King Josiah had a humble and gentle heart because before he called the nation of Judah to assemble, he became remorsefully sorry and ripped his clothes (to show his grief in public). He could have just kept the information to himself but he had compassion for the Nation of Judah and executed a plan of reformation to get back on track with worship.

Sixth principle to focus on from Josiah's kingship:: be a unified front when putting in place a reformation. King Josiah called the entire nation of Judah to hear the Book of Law read in their own ears. They all grieved as a nation. They all repented as a nation. They all participated in the reformation and they all celebrated Passover as a nation.

RESEARCH QUESTIONS

Question # 1: What social, political, economic, and psychological factors contribute to young African American boys being ignorant to ecclesiastical and historical legacy of faith?

Plan of Implementation Goal #1

Raise the awareness of their plight in regards to their ecclesiastical and historical legacy of faith?

Strategy #1

Assess what they know by the use of strategic surveys of “Who Am I”? Where did my ancestors originated? What is the culture of my family?

Strategy #2

Teach what they need to know through the use of lesson plans, for an ongoing process to teach and assess comprehension, in stages about their historical legacy.

Strategy #3

Develop Curriculum to teach foundational instruction of ecclesiastical legacy in stages.

Evaluation for Goal #1

Create an “Exit Ticket” of explaining the culture of their family and identifying the strongest character trait of their family.

Ministerial Competency Goal #1

Demonstrate respect for the cultural and religious values of those I serve and refrain from imposing my own values and beliefs on others.

Strategy #1

Become more sensitive to the worldview of other cultures through research.

Strategy #2

Become more aware of the culture of the people I am ministering too.

Strategy #3

Express proficiency at identifying one’s own cultural practices and its origin.

Evaluation for Competency Goal #1

Create a timeline of cultural experiences and share out with audience.

Question #2 How can the precepts from the Book of Law be used to develop faith, attendance and participation in liturgy?

Plan of Implementation of Goal #2

Apply Biblical precepts from the Biblical storytelling as a motivator to increase their involvement in religious activities.

Strategy #1

Use precepts from the *Book of Law* to develop faith, by allowing students to identify their favorite Biblical character and the profession of said character. {Ages 8-11} (12 yrs.) Identify the transition from young boys to men and their responsibilities?

Strategy #2

Use precepts from the *Book of Law* that explains the importance of religious appearance during liturgy.

Strategy #3

Use precepts from the *Book of Law* to increase participation by allowing students to learn the order of service and model beside the senior participant.

Evaluation for Goal #2

Create an “exit ticket” of restating the importance and order of liturgical service in a religious setting.
(12 yrs.) Outline the components to a Rite of Passage (Bar Mitzvah)

Ministerial Competency Goal # 2

Develop the ability to communicate religious concepts and challenges appropriately to different age groups.

Strategy #1

Model storytelling using the Bible APP for kids as a guide for Bible study. Use songs, dance, and movies to make it fun.

Strategy #2

Re-enactment of what the flow of a regular service for church would resemble.

Strategy #3

Construct a Bulletin Board to demonstrate the importance of how each part of liturgy is depended on the other, to make the service as a whole, and flow smoothly.

Evaluation of Competency Goal #2

Teach other liturgical leaders how to share concise, organized, liturgical processes to increase faith, attendance and participation of the young African American boys.

Question #3 How can the historical conception of African American boys diaspora in America inspire them in new emancipatory ways?

Plan of Implementation of Goal #3

To empower young African American boys to become foundationally stable as they learn their historical legacy of their diaspora in America, and seek emancipatory ways.

Strategy #1

Teach students how African migrated to America through a series of “did you know...?” Explain that the first African that migrated to America over 500 years ago was a free man. Show how Africans lived as kings and queens before slavery. Discuss how we got here; Papal Bull signed by Pope Nicholas V in 1452 that enslaved Africans forever.

Strategy #2

Teach students how American history can be considered a spinoff of European history. Teach how the Europeans in the name of Christianity killed off Indigenous people allegedly because they would not conform to their religion. However, Europeans fled to the new world because they did not want to conform to Britain’s Catholicism. They were in search for freedom of religion.

Strategy #3

Teach students about the Middle Passage. Discuss how all of these young boys did not get the opportunity to transition from boys to manhood. Teach the concept of Rite of Passage ceremony and a smoother transition into manhood.

Evaluation of Goal #3

Create a paper quiz with illustrations to show the facts of African life before and after slavery. Assess student’s comprehension.

Ministerial Competencies Goal #3

Increase my ability to relate the word to the world and the world to the word locally and globally.

Strategy #1

Interview with youth pastor the religious concepts that can affect the current statistic of Brownsville (home setting) to get ideas of what it looks like, feels like, and the experiences of the boys to develop ways I can inspire them to defeat all odds.

Strategy #2

Convey the ability to forgive when reflecting theologically upon the experiences and life styles of the Europeans escaping religious brutality; flee to America, to commit the same acts of brutality on Indigenous people.

Strategy # 3

Increase my knowledge through training and scriptural studies to reach out to Community Based Organizations that will help me facilitate seeking emancipatory ways for these young boys so they will not conform to their environment.

Evaluation of Competency Goal #3

Demonstrate the ability to develop the desire to grow theologically and train one's own cultural historical legacy.

PLAN OF IMPLEMENTATION

The plan of implementation will be guided by the principles from culturally responsive teaching; helping students to develop habits of mind through stimulation of the brain's neuroplasticity which helps students think in a more sophisticated way.¹⁰ Culturally Responsive Teaching is an engagement strategy motivate students as they are being taught to learn. It helps them process information in bite size and build on their schematic knowledge and experiences. The strategies used for instructional practices will train the brain to process information to comprehend, relate this information to what you already know, and store the rest of the information easily, to be retrieved later.¹¹

A six weeks curriculum with evaluation, and rubrics will be designed for this demonstration project. Parents will be notified of the project from its inception until the end via consent forms. An invitation will be given to African American Boys ages eight through eleven to participate at New Life Cathedral. Instruction will take place on Sunday mornings before Sunday school and the culminating trip on a Saturday morning to the African Burial Ground National Monument in Manhattan, NY.

The lessons of storytelling, will be designed with four instructional levels of ignite, chunk, chew, and review. The Ignite (cue to get the brain's attention); use a call out and response. The Chunk (right-sized pieces of information); 15-20 minutes of teaching new

¹⁰ Ibid., 15.

¹¹ Ibid., 124.

information. The Chew (brains will process the new information); 5 minutes, students will break and talk through with a partner, what they heard. The Review (within 24 hours they must apply the new information); play a game or work on a project. These lessons will be used for explicit instruction to raise awareness, increase collaboration through engagement, and make relevant connections for their practicality. Week one will begin with a survey of seven questions for the boys, in order to access cultural archetypes:

- When you hear the word ‘church’, what images comes to your mind? (list all feelings, smells, tastes, sounds that register with this word)
- What is the pattern or norms set in your culture for church? (list day of week, time, core belief, attendance of family members, preparation before, set rules)
- What images, feelings, smells, tastes, sounds, register with your brain when you hear the word ‘Africa’?
- What stories have you heard about the beginning of life for all humankind originating in Africa/Motherland?
- What African cultures or customs do you know? (West, South, Middle East)
- What do you know about legacy?
- What do you know about God?

Lesson one will focus on the importance of church attendance. Teach children that we get our English word ‘church’ from the Greek word *ekklesia* (Ecclesiastical), which is used for assembly and congregation. When its’ broken down the meaning *ek*-out of/away from, *kaleo* (pronounced kah-low)-to call. Together it means God is calling out an assembly (a group of people). Church is the gathering together of God’s people to set aside time to worship God. The first time a nation (group of people) is mentioned in the Scriptures is in Genesis 12:2.

I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.

Explain to the children that God was giving Abraham a promise, (covenant/ agreement) to make his descendants into a nation. God told the nation of Israel that keeping the Sabbath holy (no work, business, or school) it is mandatory, it is not optional.

God even includes it in the Ten Commandments, Exodus 20:8. Remember the Sabbath day by keeping it holy.

African American history tells us that the church has been a very important place in our lives. It is where our ancestors would sing, pray, and worship God to maintain strong faith as they faced struggles and hardships. Today it is where receive spirituality, religious instruction, and enlightenment.

Week two and three will begin with knowing the three major religions that started with Abraham:

- What do you know about Abraham?
- What do you know about Africa?
- What do you know about Asia?
- What do you know about Europe?
- What is the difference between Islam, Judaism, and Christianity?

Lesson two and three will focus on the origins of Abraham being a Gentile and became Jewish because he was the first to worship the one true God. Abraham was promised by God that he would become the father of many; Genesis 17:5.

No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.

Before Abraham, the original nation of Israel descended from Abraham were Hebrews. Hebrews lineage can be traced to Noah's sons, Ham and Shem, after the Great Flood

(approximately 4,500 years ago, the continent of Africa was covered by waters). Noah's Ark rested on the mountains of Ararat (Turkey, a part of Western Asia). Noah's son Japheth descendants represent many parts of Europe. Ham descendants populated Ethiopia (Cushites), Egypt, Libya (Phut), and Palestine (Canaan)¹². Abraham's heredity can be traced back to Noah's son Shem, which is from the land of Iraq, in the Middle East. Shem represents the geographical territory of Western Asia.¹⁴⁹¹³

Shem was a dark skinned man. His great-great-great-grandson was Abraham.¹⁴ Abraham travelled to the desert, Canaan (Lebanon, Syria, and Jordan) they too were dark skinned people. Canaan is where his first son Ishmael was born by Hagar (Egyptian slave). Ishmael and Hagar were sent away by Abraham. They left Canaan and went to Mecca (Saudi Arabia), when Ishmael was approximately 17 years old. Abraham had another son, Isaac, by Sarah his wife. Isaac stayed in Canaan (Palestine, a large and prosperous land). Canaan (a part of Western Asia that adjoins/connect Africa). The descendants of Abraham (Jacob, Joseph, Moses) were the original Hebrews, which were dark skinned people, who had short hair in clusters of curls (Afro). There were dark skinned people that migrated to Arabia, including south Arabia.

Three major branches of religion began from Abraham, Judaism Islam, and Christianity. Judaism, the Jewish religion began with Abraham because was the first to worship one God. They have the Tanakh/Torah as their holy scriptures. The Torah was given to the Jewish nation around 1312 B.C.E. To worship God, they assemble in the wilderness or desert in tents, (Tent of Meeting). Centuries later they assembled in a Synagogue (house of assembly). They must obey

¹² Anu M' Bantu and Gert Muller, *the Ancient Black Hebrews and Arabs* (London: Pomegranate Publishing, 2013), 6.

¹³ Ibid., 9

¹⁴ Ibid., 6.

613 commandments listed in the Torah. The Torah Scroll is a handwritten document (manuscript) written in Hebrew, by a trained scribe, no metal can bind the scroll because metal is used for war, and this is considered a holy task. It cost about \$50,000 to write the Torah and it takes about one year to complete it, because it's not written on paper but on parchment (dead animal skin). Over thousands of years ago, during the Old Testament days (BC), scribes would write for the prophets on scrolls. After thousands of years, the scrolls were lost. In 1947, over 200 original scrolls were found but the book of Isaiah was the only one mostly intact. This book in our Holy Bible, and it predicts the birth of our Lord and Savior Jesus Christ, 100 years before his birth.

The Torah Scroll can last over 75 years, but if one letter is cracked because of age, it's put aside and another scroll is pulled out to read, because every word must be perfect, which makes it most sacred. The scroll is read in the synagogue by the 'Ba'alkorei' (an expert who knows how to read the letters) because in Hebrew, there are no vowels, nor past, future, present tense, or dots, only the letters with notes, it a song. It is very detailed. It is the five books of Moses broken up into seven portions. Each book has 11-13 Parashah (weekly portions). The entire Torah Scroll is read throughout the year.

It is read every Sabbath morning (7 people are called to read) and after afternoon prayers, the reader is asked to make a blessing on the portion before and after it is read. It is also read on Mondays/Thursdays in the morning (three people are called to read and say a blessing before and after the reading). On Yom Kippur (high holy holiday) six people are called to read. On a regular holiday,

five people are asked to read. On the new month, four people are asked to read. This is considered their holiest book because it is Moses (prophet and leader of the nation of Israel, chosen by God) speaking to the nation of Israel directly from God on Mt. Sinai.

The Torah is stored in an ark in the synagogue, it is lifted up by the congregation, they sing, dance, pray, and say blessings over it, and then it is placed back inside of the ark for storage. They thank God for choosing the Jewish nation to give them the Torah to live by forever.

The Islamic religion came from the descendants of Ishmael. Hagar is considered the mother of the Islamic religion. People who believe in Islamic faith and practice Islamic principles, are called Muslims. They call god (Allah in Arabic). Muslims believe in their spiritual leader, Prophet Muhammad, who claims that the angel Gabriel visited him, as commanded by God, to record the revelations of serving one God, in the Quran. Muslims read the Holy Quran for religious instruction. The Quran is written in Arabic, has 114 chapters known as 'sura', which are divided into verses. They represent the places Prophet Muhammad heard a revelation from Allah. The Quran was written in 609 CE (approximately 702 years after the Torah), and it includes portions of the Torah. However, unlike Jesus, the prophet Muhammed's lineage cannot be traced back to his ancestors for over 2,000 years.

Muslims assemble in a Mosque to worship. They must be sincere and true in faith when offering devotion to Allah, practice charity, and pray five times a day (Fajr-dawn prayer, Dhuhr-noon prayer, Asr-afternoon prayer, Maghrib-sunset prayer, and Isha'-night prayer). They kneel wherever they are and face Mecca to pray. Mecca

is considered their holiest city, and non-Muslims are not allowed to enter the grounds.

Every year Muslims come from all over the world to Mecca to celebrate Hajj.

Christianity began after Jesus died on the cross. The first church mentioned in the Holy Bible was at a city called Antioch. It was established by the Apostle Paul. The disciples there were called Christians. We worship in a church and read the Holy Bible for religious or spiritual instruction. The Holy Bible contains two parts, the Old Testament (Hebrew/Torah) and New Testament, which was written by several authors, in the first century (AD). Christians share the covenant promise that God gave to Abraham through adoption via the death of Christ on the cross. Christians are partakers of the eternal life blessing.

Week four and five will begin with legacy:

- What is legacy?
- What is historical legacy?
- What is ecclesiastical legacy? (Deuteronomistic formula of sacrifice, cleanse, high priest, worship via king, prophet, high priest)
- What is slavery, and how was it before Pope Nicholas V? (point of no return)
- Moses compared to Harriet Tubman
- Who was Josiah?
- What is the Josiah Legacy?

Lesson four and five will focus on the term legacy (inheritance passed on to you from an ancestor). Jewish legacy starts from the name of the first born. Each name of a Jewish baby is referring to God. Every Jewish baby is considered a link in the chain that extends back to the birth of Isaac (first Jewish baby).

Abraham and Sarah, were the parents of the Jewish people. Every Jewish child that's born has an invisible contract with God for blessings, wealth, and protection. The visible contract was circumcision (removing skin from males' private part). The promise is remembered through rituals and celebrations.

Abraham, known as the patriarch of the family, passed a birthright blessing onto Isaac. The birthright blessing is the inheritance of the firstborn, valuable gifts and position (authority) in the family. Most birthright blessings are given on the deathbed, from the patriarch for divine protection and favorable blessings from God. In modern times, the successors raised in Judaism or Islamic faith, are named before deathbed experiences to be prepared for sudden death situations.

The patriarchs have been able to keep the factual legacy of the family's heredity intact for centuries. Today, this tradition continues in the Jewish legacy and Islamic faith. Every Jewish family knows, believes, studies, and teach the Abrahamic Covenant, which was given to Abraham, Isaac, and Jacob, solely by the grace of God.¹⁵ Antiquity (old) culture, Black Arabs and Africans lived as king, queen, prince, and princesses.

Christianity was considered a new religion, after Jesus' death and people who taught and believed in it were killed. Through the works of the Holy Spirit, the gospel spread to Asia, Europe, India and Africa. Life for the people during the first century was difficult because their culture, religion, and community was different than what we have today. Everyday life was either, carpentry (building),

¹⁵ www.hebrew4christians.com, Hebrew for Christians, Genesis 1-3.

fishing, agriculture, sewing, cooking, or merchant (trade/business). If a person could not pay their debt, they went into slavery to work the debt off.

In the book of Deuteronomy, a slave could work for six years and be released in the seventh year without payment. Pharaoh took advantage of God's people and enslaved them for over 400 years, until God used Moses to lead them through the Red Sea into the desert. History repeated itself in 586 BC, when the Babylonians (Iraq, Baghdad), destroyed Jerusalem (God's) favorite city and enslaved the Israelites for (70 years), and in 722 BC when the Assyrians (Iran, Turkey, Syria) enslaved the Israelites for over (20 years).

Let's read a story about the last king of Judah (Jewish/Hebrew boy), who became king, at age eight. Josiah's maternal grandfather (Aidai lived in a town called Bozkath; a peaceful royal city) who was still living when Josiah's father (King Amon, and grandfather –King Manasseh) were killed because of the evil they did in the presence of God. Josiah's queen mother (Jedidah) raised him to have excellent character for 18 years, probably by practicing the Deuteronomistic principles she had been taught by her father. At age 26 he started the reformation of God's law, after the Prophetess Huldah confirmed what God said in the Book of Law centuries ago.

There are 400 years between the Old and New Testament, however, history of Christianity in Africa reaches back to the pages of the New Testament

from Jesus being taken to Egypt as a refugee, and a North African named Simon being forced by Jesus' Roman executioners to carry his cross to Calvary.¹⁶

In 1452 Pope Nicholas V issued *Dum Diversas*, a papal bull basically giving the Portuguese crown authority to enslave all non-Christians. Then in 1454 Pope Nicholas V Roman Pontifex gave a papal bull allowing the Portuguese to enslave all blacks perpetually and monopolize the African Slave Trade. The Portuguese and Spaniards were the pioneers in the African Slave Trade that brought enormous economic wealth to America. A Pope is the head leader of the Roman Catholic Church. A Papal Bull is the most important legal document written by the Pope.

Africans that were conquered and brought to America had to accept Christianity as the new religion to be followed and be baptized. Slavery is one of the most enduring human institutions in world history. The development of the Atlantic African slave trade in the fifteenth and sixteenth centuries is without question one of history's greatest tragedies. Europeans began in the fifteenth century to use slaves as field workers in plantations, thereby transforming the institution of slavery to make it the primary means of creating wealth.¹⁵³

African American patriarchs were systemically annihilated from their household through slavery, lack of education, and spiritual comprehension of faith development, which led to the extermination of their heredity and legacy. Slaves were not allowed to have a family unit like their slave masters because the men were not the head of their household instead they were

¹⁶ Irvin, Dale T. and Sunquist, Scott W., *History of the World Christian Movement Vol.2: Modern Christianity from 1454-1800*, Orbis Books : Maryknoll, New York, P34 ¹⁵³ Ibid., 41

considered property. However, the master allowed them to have a “church family unit” only to increase more productivity. True family feelings were destroyed through slavery, as a result, Blacks were most affected and non-attendance in church is more so prevalent in our community than any other race. This was the milieu of disconnectedness of the church for Black men.

The Black Family has been remarkably resilient throughout the history of the African experience in America, in adapting to the most brutal form of slavery in history of the world. Even after Slavery ended oppression was continual, the forms merely changed.¹⁷

- In 1452 Pope Nicholas V signed the Papal Bull that Blacks (not all African, just the black skinned ones, because there were white Africans), should be enslaved forever
- What is a Pope, legacy, heritage (show insert clip of “Point of No Return), what is hopelessness
- Beach (what you see) freedom is associated with families, friends, happy times but to have it taken away from you and you never come back; despair, fruitlessness, no freedom, slave master to beat and enchain your feet/wrists; make paper chains around wrists, give them no control, don’t confuse them, make sure they get the aha moment. Use arts and crafts to drive home the point, make preparation for the learning modalities.
- 100 years later, in 1552 the slave trade begins, slaves appear in Venezuela, they are treated as commerce.
- 100 years later Colonialism begins in South Africa, by 1652 slavery and forced labor
- 100 years later Colonists break from England /Great Britain rule. In 1752

¹⁷ Janice Hale-Benson, Ph.D., Conference on the Black Family, Proceedings, College of Education Cleveland State University, 9

- 13 years the Colonists destroy most of the Native Americans, and set up colonies
- 1765-1783 American Revolution takes place, war between America & Great Britain
- 1787 The Constitution is signed (52 years later)
- 1830 The Indian Removal Act (43 years)
- 1839-1850 Trail of Tears
- 1861-1865 Civil War (1863 President Abraham Lincoln signs the Emancipation Proclamation)
- 1865-1870 Reconstruction Amendment (the United States must begin to recognize the slaves as citizens with civil rights).

Lesson six will focus on the Deuteronomistic principles. The culminating week will examine effective strategies to re-train the brain to learn new information about their historical and ecclesiastical legacy through culture.

- Understand slavery mentality forms – dependency (must become independent learners and pay attention to the environment in which we live).
- Identify triggers that cause you to think of yourself in devalued self-esteem.
- Develop your own identity within God's law, do not become trained to be who someone else thinks you should be, because of statistical data.
- Change perception through education.
- Breaking the cycle of poverty through raised conscientiousness', not just programs. The rubrics will measure the effectiveness of each lesson.

MINISTERIAL COMPETENCIES

Dear Site Team Members,

It is an honor to have you assist me on my Doctoral journey. I have hand chosen you for one specific quality you possess or another, that I feel can assist me in adjusting my prospective lens, as I develop and implement my demonstration project.

First and Foremost, this commitment of you, does not require any financial obligation or scheduled disruptions of you time. However, I am asking for your transparency, encouragement, support, and prayers as we meet together via web conference, individually, phone, or email, whichever is convenient for you.

My demonstration project will be developing a curriculum for teaching faith in developmental stages for African American boys, ages 8-11, using the Deuteronomic principles found in the 'Book of Law', during Josiah's era. The setting will be at New Life Cathedral, as the Arch Bishop Rochford has given me permission to proceed. The participants will be the boys at New Life Cathedral, including my own son.

- My belief is if these children are taught ecclesiastical, liturgical, and historical legacy in stages, it will add spiritual structure and substance in their lives and increase engagement and participation during the worship service.
- My goal is to teach faith development in age appropriate stages, make it relevant to this age, and give it to them in bite size information where they can handle it,

particularly African American boys 8-11, because several studies show they lag behind in every aspect of life.

- Lessons will encompass liturgical, ecclesiastical, historical legacy, as well as leadership skills.
- My hope is that the overall findings will increase the children's participation and engagement during the worship services.

The first Site Team orientation session was Saturday, March 10, 2018, (forgive me I dropped the ball for not giving sufficient notice). None of my members were able to participant, therefore, all members will be sent the Site Team Handbook explaining more about the team in general from the director (Dr. Russell) of the DMIN at NYTS.

Once you receive the package, take some time to read its content and review the ministerial competencies. Some of you have not seen me operate in most of these areas, so your assessment will be inconclusive. Therefore I am working on these three areas: #5 leader, #6 Religious/Spiritual Educator, #9 Spiritual Leader, so I will need your input concerning those areas. The rest of the team can give examples and a qualifying word about me in the areas you have seen me operate in, or the product of the area I am working in, but most of all be transparent and honest so I can really make an unbiased impact in ministry.

God Bless You All,

Charlene Salley

Charlene Salley

Appendix A: TIMELINE

Date	Task/Activity	Tools to Complete Task	Person Responsible
10/15/18	Proposal Approval by the Director	Laptop, paper, scheduled time Draft of Proposal	Dr. Russell
10/30/18	Meet with Advisor	Copy of approved proposal	Charlene
11/03/18	Meet with Site Team	Telephone/Teleconference Email Overview of challenge proposal Create letter of participant agreement to participate in the project, to be videotaped, and pictures taken. Goal 1 strategy to address Set next meeting for 11/17/18	Charlene, STM *any STM that is unavailable for meetings will be updated.
11/17/18	Meet with Site Team	Overview of Goal 1 & Goal 2 Secure calendar dates of 1st & 3 rd Sundays (not Children Sundays) Develop Theme/Song for each goal. Teleconference (location)	Charlene, STM
11/30/18	Meet with Chairperson	Finalize Goal 1 & 2, Add special needs component for Special Ed. Participants Secure calendar dates (1/6/19, 1/20/19, 2/3/19, 2/17/19, 3/3/19, 3/17/19) Writing 1, add evaluation My Basement (location)	Charlene, Chairperson
12/1/18	Contact Advisor	Email Goal 1 & Goal 2 w/evaluation	Dr. Eleanor Moody Shepherd
12/15/18	Meet with Site Team	Overview Goal 3 & Evaluation Develop Theme/Song for goal Secure agreement of 8 participants Secure a launch date; 12/30/18 (church announcement) fellowship	Charlene, STM

		in Gideon Hall / parents and participants. Develop Power Point Overview of Project. Secure date for beginning lesson January 6, 2019 and second lesson January 20, 2019.	
01/04/19	Meet with Chairperson	My basement finalize Goal 3 & Evaluation and add special needs component. Writing 2	Charlene, Chairperson
01/05/19	Contact Advisor	Email Goal 3 w/evaluation	Dr. Eleanor Moody Shepherd
01/06/19	Meet with Participants	Lesson Plans for 1 st session	Charlene, Participants
01/07/19	Document Session	Organize notes, pictures, and videos	Charlene
01/11/19	Meet with Site Team	Give updates on 1 session progress Identify what needs to be tweaked Review lesson for session two	Charlene, STM
01/20/19	Meet with Participants	Lesson Plans for 2 nd session	Charlene, Participants
01/21/19	Document Session	Organize notes, pictures, and videos	Charlene
02/03/19	Meet with Participants	Lesson Plans for 3 rd session	Charlene, Participants
02/08/19	Meet with Site Team	Give updates on 2nd & 3rd session progress Identify any new areas of concern Finalize notes Writing 3	Charlene, STM
02/09/19	Document Session	Organize notes, pictures, and videos	Charlene
02/17/19	Meet with Participants	Lesson Plans for 4 th session	Charlene, Participants
02/18/19	Document Session	Organize notes, pictures, and videos	Charlene
03/03/19	Meet with Participants	Lesson Plans for 5 th session	Charlene, Participants
03/04/19	Document session	Organize notes, pictures, and videos	Charlene
03/08/19	Meet with Site Team	Update STM on progress on 4 th and 5 th sessions.	Charlene, STM

03/17/19	Meet with Participants	Lesson Plans for 6 th session	Charlene, Participants
03/18/19	Document session	Organize notes, pictures, and videos	Charlene
04/05/19	Meet with Chairperson	Organize culminating trip to African American Museum in NY, NY TBA April 26, 2019?	Charlene, Chairperson
04/06/19	Meet with Site Team	Update STM on progress of 6 th session	Charlene, STM
04/15/19	Summation	Re-write Evaluations, Notes, Observations Wrap-Up Project	Charlene
4/16/19-1/30/20	Dissertation Preparation	Research and Writing Dissertation Re-Write/Editing	Charlene, Advisor Guidance- Dr. Eleanor Moody Shepherd
02/01/20	Dissertation Submission	Submit bonded Dissertation 2 copies	Charlene

Appendix B: BUDGET

Date	Task/Activity	Tools/Necessary to Complete Task	Person Responsible	Budgetary Cost	Source of Funding
10/15/18	Proposal Approval by Director	2 Bonded Proposals NYTS	Dr. Russell	\$50	Charlene
10/30/18	Meet with Advisor	Copy of approved proposal NYTS	Charlene	\$10	Charlene
11/03/18	Meet with Site Team	Telephone/Teleconference Email	Charlene, STM	\$200 ZOOM Copies Pens Highlighters	Charlene
11/17/18	Meet with Site Team	Teleconference Email	Charlene, STM	ZOOM	Charlene
11/30/18	Meet with Chairperson	My Basement (location)	Charlene, Chairperson	\$50	Charlene
12/1/18	Contact Advisor	Email Teleconference	Dr. Eleanor Moody Shepherd	ZOOM	Charlene
12/15/18	Meet with Site Team	Teleconference Email	Charlene, STM	ZOOM	Charlene
01/04/19	Meet with Chairperson	My basement	Charlene, Chairperson	\$50	Charlene
01/05/19	Contact Advisor	Email Goal 3 w/evaluation	Dr. Eleanor Moody Shepherd	\$0	Charlene
01/06/19	Meet with Participants	New Life Cathedral	Charlene, Participants	Material \$100 Snacks \$100	Charlene
01/07/19	Document Session	Organize notes, pictures, and videos	Charlene	\$25	Charlene
01/11/19	Meet with Site Team	Teleconference	Charlene, STM	ZOOM	Charlene
01/20/19	Meet with Participants	New Life Cathedral	Charlene, Participants	Material \$100 Snacks \$100	Charlene

01/21/19	Document Session	Organize notes, pictures, and videos	Charlene	\$25	Charlene
02/03/19	Meet with Participants	New Life Cathedral	Charlene, Participants	Material \$100 Snacks \$100	Charlene
02/08/19	Meet with Site Team	Teleconference	Charlene, STM	Zoom	Charlene
02/09/19	Document Session	Organize notes, pictures, and videos	Charlene	\$25	Charlene
02/17/19	Meet with Participants	New Life Cathedral	Charlene, Participants	Material \$100 Snacks \$100	Charlene
02/18/19	Document Session	Organize notes, pictures, and videos	Charlene	\$25	Charlene
03/03/19	Meet with Participants	New Life Cathedral	Charlene, Participants	Material \$100 Snacks \$100	Charlene
03/04/19	Document session	Organize notes, pictures, and videos	Charlene	\$25	Charlene
03/08/19	Meet with Site Team	Teleconference	Charlene, STM	ZOOM	Charlene
03/17/19	Meet with Participants	New Life Cathedral	Charlene, Participants	Material \$100 Snacks \$100	Charlene
03/18/19	Document session	Organize notes, pictures, and videos	Charlene	\$25	Charlene
4/16/19-1/30/20	Dissertation Preparation	Research and Writing Dissertation Re-Write/Editing	Charlene, Advisor Guidance- Dr. Eleanor Moody Shepherd	Editor \$2,000 Bonded Copies \$200 Books \$1,000 Laptop \$1,500	Charlene
02/01/20	Dissertation Submission	Submit bonded Dissertation 2 copies	Charlene	Gas/Toll \$150	Charlene
				Total: \$6,260.00	

BIBLIOGRAPHY

- Aguilar, Elena. *The Art of Coaching: Effective Strategies for School Transformation. Behavior and Decisions*. New York: FaithWords, 2015.
- Allen, Robert G. *Multiple Streams of Income*. 2nd ed. New York: Wiley, 2005.
- Allen, Ronald J. *Contemporary Biblical Interpretation for Preaching*. Valley Forge: Judson Press, ©1984.
- Barna, George. *Grow Your Church from the Outside In*. Rev. ed. Ventura, Calif.: Regal, ©2002.
- Berlin, Adele, and Marc Zvi Brettler. *The Jewish Study Bible*. Second ed. Oxford: Oxford University Press, 2014.
- Bernard, A R. *Four Things Women Want from a Man*. New York: Howard Books, an imprint of Simon & Schuster, Inc., 2016.
- Blaha, John Nicholas. "Truth for Youth." Touchtone, (March/April 2016): 40-46
- Brenton, Lancelot Charles Lee. *The Septuagint with Apocrypha: Greek and English*. Peabody, Ma.: Hendrickson Publishers, 1986
- Brettler, Marc Zvi. *How to Read the Jewish Bible*. Oxford: Oxford University Press, 2007.
- Brown, Megan G. "THE IMPACT OF ADOLESCENT EXPERIENCES ON EMERGING ADULT CHURCH-BASED RETENTION." *Journal of Youth Ministry* 13, no. 1 (2014).
- Brown, Megan Grey. A qualitative study of factors contributing to emerging adult church-based retention. Biola University, 2013.
- Brueggemann, Walter, William C. Placher, and Brian K. Blount. *Struggling with Scripture*. Louisville, KY: Westminster John Knox Press, ©2002.
- Burns, James MacGregor. *Transforming Leadership*. New York: Grove Press, 2003.
- "Here's What's Become Of A Historic All-Black Town In The Mississippi Delta". March 8, 2017.
<https://www.npr.org/2017/03/08/515814287/heres-whats-become-of-a-historic-all-blacktown-in-the-mississippi-delta>
- "Jewish Rituals and Practices." March 17, 2004. www.religionfacts.com/judaism/practices.
- "Judaism 101." www.jewfaq.org/index.shtml.

- “The Thirteen Principles of Jewish Faith.” www.chabad.org/library/articlecdo/aid/332555/jewish/maimonides-13-Principles-of-faith.htm.
- Chand, Samuel R. *Who’s Holding Your Ladder? Leadership’s Most Critical Decision--selecting Your Leaders*. Niles, IL: Mall Pub., ©2003.
- Church Together in Ministry, Community and Worship. (Downers Grove, IL: InterVarsity Press 2012)
- City, Elizabeth A. “Talking and Listening.” *Educational Leadership* 72, no. 3 (November 2014): 10-16.
- Claburn, W. Eugene. “The Fiscal Basis of Josiah’s Reform.” *Journal of Biblical Literature* 92, no. 1 (March 1973): 11-22.
- Corbman, Marjorie, *A Tiny Step Away from Deepest Faith: A Teenager’s Search for Meaning*. Paraclete Press, 2005.
- Covey, Stephen R. *The 7 Habits of Highly Effective People*. New York, New York: Simon & Schuster 2004
- D’Adamo, Peter, and Catherine Whitney. *Eat Right 4 (For) Your Type: The Individualized Diet Solution to Staying Healthy, Living Longer and Achieving Your Ideal Weight*. New York: G.P. Putnam, ©1996.
- Deak, JoAnn M., and Sarah Ackerley. *Your Fantastic Elastic Brain: Stretch It, Shape It*. San Francisco, CA: Little Pickle Press, 2017.
- Dean, Kendra Creasy, *Almost Christian: What the Faith of our Teenagers is Telling the American Church* (Oxford University Press 2010)
- DePue, Dave. “Capitol Commission.” February 29, 2012. [www.capitol.com.org/kansas studies leader-series-king-Josiah](http://www.capitol.com.org/kansas-studies-leader-series-king-Josiah).
- Diamant, Anita, and Howard Cooper. *Living a Jewish Life: Jewish Traditions, Customs, and Values for Today’s Families*. Updated and revised Ed. New York: Harper, 2007.
- Dudley, Roger L., and Randall L. Wisbey. “The relationship of parenting styles to commitment to the church among young adults.” *Religious Education* 95, no. 1 (2000): 38-50.
- Dweck, Carol S. *Mindset: The New Psychology of Success*. New York: Random House, ©2006.
- Dykstra, Robert. C., Cole Allan Hugh, and Capps, Donald, *Losers, Loners, and Rebels: The Spiritual Struggle of Boys* (Louisville, Kentucky: Westminster John Knox, Press 2007)

- Eusebius. *Eusebius--the Church History*. Translated by Paul L. Maier. Grand Rapids, MI: Kregel Publications, 2007, 1999.
- Foster, Charles. *The Future of Christian Education Educating Congregations*. Nashville, TN: Abingdom Press, 1994.
- Fowler, James W. *Weaving the New Creation: Stages of Faith and the Public Church*. San Francisco: Harper San Francisco, ©1991.
- Fowler, James W. *Stages of Faith: the Psychology of Human Development and the Quest for Meaning*. San Francisco: Harper & Row, 1981.
- Fried, Lisbeth S. "The High Places (Bamot) and the Reforms of Hezekiah and Josiah: an Archaeological Investigation." *Journal of the American Oriental Society* 122, no. 3 (Jul - Sep., 2002): 437-65.
- Fuchs, Esther. *Journal for the Study of the Old Testament. Supplement Series*. Vol. 310, *Sexual Politics in the Biblical Narrative: Reading the Hebrew Bible as a Woman*. London, England: Sheffield Academic Press, ©2003.
- Gerald, Kevin *By Design or Default – Creating a Church Culture that Works* (Nashville, Tennessee: Thomas Nelson, Inc. 2006)
- Gifford, Mary Louise. *The Turnaround Church*. Herndon, VA: The Alban Institute, 2009
- Gifford, Mary Louise. *The Turnaround Church: Inspiration and Tools for Life-Sustaining Change*. Herndon, VA: Alban Institute, ©2009.
- Gilbert, Nicole S. *Secrets Untold: When the Mask Comes Off*. Middletown, DE: Independent Publishing Platform, 2017.
- Glatt-Gilad, David A. "The Role of Huldah's Prophecy in the Chronicler's Portrayal of Josiah's Reform." *BIBLICA* 77, no. 1 (1996): 16-31.
- Green, Cory J. *Empowering Young Christians*. Indianapolis, IN: Dog Ear Publishing, 2015
- Griffin, Briad M. "Churches Engaging Young People Preliminary Research Findings and Implications for Youth Ministry Education." New Research from the Fuller Youth Institute (2015)
- Griffin, Brian M. "Churches Engaging Young People: Preliminary Research Findings and Implications for Youth Ministry Education." MDiv., Fuller Youth Institute, 2007
- Griswold, Wendy. *Cultures and Societies in a Changing World*. 4th ed. Sociology for a New Century Series. Thousand Oaks, Calif.: SAGE Publications, ©2013.
- Haddad, Katheryn Maddox. *King Josiah (A Child's Bible Kids) (Volume 5)*. United States: Create Commons Independent Publishing Platform, 2017.

- Hagedorn, Anselm C., and Reinhard G. Kratz, eds. *Law and Religion in the Eastern*
- Hale, Michael S., and Elizabeth A. City. *The Teacher's Guide to Leading Student-Centered Discussions: Talking About Texts in the Classroom*. Thousand Oaks, Calif.: Corwin Press, ©2006.
- Halligan, Caitlin, "More than just attendance: Individualistic versus collective religious socialization on religious change," Eberly College of Arts and Sciences at West Virginia University (2017) Hendricks, William D. *Exit Interviews* (Chicago, Illinois: Moody Press, 1993)
- Hammond, Zaretta, and Yvette Jackson. *Culturally Responsive Teaching and the Brain: Promoting Authentic Engagement and Rigor Among Culturally and Linguistically Diverse Students*. Thousand Oaks, California: Corwin, a SAGE Company, 2015.
- Harris, Maria. *Fashion Me a People: Curriculum in the Church*. Louisville, Ky.: Westminster/John Knox Press, 1989.
- Hayes, John H., and Carl R. Holladay. *Biblical Exegesis: A Beginner's Handbook*. 3rd ed. Louisville, Ky.: Westminster John Knox Press, ©2007.
- Herr, Kathryn, and Gary L. Anderson. *The Action Research Dissertation: A Guide for Students and Faculty*. 2nd ed. Thousand Oaks, California: SAGE Publications, Inc., 2015.
- Houston, Drusilla Dunjee. *Wonderful Ethiopians of the Ancient Cushite Empire*. Buffalo, Kaiser, Walter Jr. "New Approaches to Old Testament Ethics." *The Evangelical Theological Society* 35, no. 3 (September 1992): 289.
- Irvin, Dale T., and Scott W. Sunquist. *History of the World Christian Movement*. Maryknoll, N.Y.: Orbis Books, 2001-2012.
- Johnson, Byron R., Sung Joon Jang, Spencer De Li, and David Larson. "The 'invisible institution' and Black youth crime: The church as an agency of local social control." *Journal of Youth and Adolescence* 29, no. 4 (2000): 479-498.
- Jones, Ilion T. *Principles and Practice of Preaching*. New York: Abingdon Press, ©1956.
- Josephus, Flavius. *Josephus: the Complete Works*. Translated by William Whiston. Nelson's Super Value Series. Nashville: Thomas Nelson Publishers, 1998.
- Juster, F. Thomas, Hiromi Ono, and Frank P. Stafford. "Changing times of American youth: 1981-2003." Institute for Social Research, University of Michigan, Ann Arbor, Michigan (2004): 1-15.
- Kim, Mitchell and Lee, David *Intergenerational Ministry: Why Bother?* In *Honoring the Generations: Learning with Asian North American Congregations* ed. M. Sydney Park,

- SoongChan Rah, and Al Tizaon (Valley Forge: PA Judson Press 2012) 21
- King, Valerie, Glen H. Elder Jr, and Les B. Whitbeck. "Religious involvement among rural youth: An ecological and life-course perspective." *Journal of Research on Adolescence* 7, no. 4 (1997): 431-456.
- Kunjufu, Jawanza. *Adam! Where Are You? Why Most Black Men Don't Go to Church*. Chicago, Ill.: African American Images, ©1994.
- Ladson-Billings, Gloria. *The Dreamkeepers: Successful Teachers of African American Children*. 2nd ed. San Francisco, Calif.: Jossey-Bass Publishers, ©2009.
- Lead Biblically.com. "Josiah's 6 Keys to Leadership." February 27, 2013.
www.leadbiblically.com/king-josiahs-six keys to leadership part 2.
- Lencioni, Patrick. *The Five Dysfunctions of a Team: A Leadership Fable*. San Francisco: JosseyBass, ©2002.
- Levinson, Bernard M. "The Re-Conceptualization of Kingship in Deuteronomy and the Deuteronomistic History's Transformation of Torah." *Brill Online Journal Vetus Testamentum* 51, no. 4 (2001): 511-34.
- Levinson, Bernard. "Calum M. Carmichael's Approach to the Laws of Deuteronomy." *TheHarvard Theological Review* 83, no. 3 (July 1990): 227-57.
- Lockhart, Annie "Being Left Behind: College-Ages but Still Local," *Youthworker Journal*
- Maxwell, John C. *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*. 10th ed. Nashville, Tenn.: Thomas Nelson, 2007.
- M'Bantu, Anu, and Gert Muller. *The Ancient Black Hebrews and Arabs*. London: Pomegranate Publishing, 2013.
- McConville, J. Gordon. "Deuteronomy's Unification of Passover and (Massot) : A Response to Bernard M. Levinson." *Journal of Biblical Literature* 119, no. 1 (Spring 2000): 47-58.
- McCray, Walter Arthur. *The Black Presence in the Bible: Discovering the Black and African Identity of Biblical Persons and Nations*. Chicago, Ill.: Black Light Fellowship, 1990.
- Mediterranean*. Great Clarendon Street, Oxford OX2 6DP, United Kingdom: Oxford University Press, 2013.
- Mehta, Rupa. *Nalini Method: Connect to Your One*. Charleston, S.C.: USA, 2011.
- Meyer, Joyce. *The Mind Connection: How the Thoughts You Choose Affect Your Mood*,
- Meyer, Joyce. *Unshakeable Trust: Find the Joy of Trusting God at All Times, in All Things*. New York: Faith Words, 2017.

- Murrow, David. *Why Men Hate Going to Church*. Completely Revised and Updated. Ed. Nashville, Tenn.: Thomas Nelson, ©2011. N.Y.: Peggy Bertram Pub., [1990].
- Nelson, Nichelle, “Social Justice and the Church and Senior Pastor’s role in providing Ministry to meet community need” Drew University Theological School (May, 2017)
- Newmaker, Meredith Matkin, “Moving from ‘have to go to Church’ to ‘want to go to Church’: Exploring ways to make Church engaging and relevant to teenagers.” Fuller Theological Seminary (March, 2017)
- Northouse, Peter Guy. *Leadership: Theory and Practice*. Seventh ed. Los Angeles: SAGE Publications, Inc., 2015.
- Palmer, Parker J. *Let Your Life Speak: Listening for the Voice of Vocation*. San Francisco: Jossey-Bass, ©2000.
- Parker, Evelyn, *Emancipatory Hope in Trouble Don’t Last Always: Emancipatory Hope Among African American Adolescents* (Cleveland: The Pilgrim Press 2003)
- Peacocke, Dennis. *Winning the Battle for the Minds of Men*. Santa Rosa, Calif.: Strategic Christian Services, ©2000.
- Pearson, Carol. *The Transforming Leader: New Approaches to Leadership for the Twenty-First Century*. A Business Book. San Francisco, CA: Berrett-Koehler Publishers, ©2012.
- Piaget, Jean. *The Psychology of Intelligence*. Routledge Classics. London: Routledge, 2001.
- Pietersma, Albert, and Benjamin G. Wright. *A New English Translation of the Septuagint: and the Other Greek Translations Traditionally Included under That Title*. New York: Oxford University Press, 2007.
- Power, F Clark and Lawrence Kohlberg. *Lawrence Kohlberg’s Approach to Moral Education*, Critical Assessments of Contemporary Psychology. New York: Columbia University Press, ©1989.
- Price, B Max. *Help! i Teach Children’s Sunday School*. Smyth and Helwys Help! Books. Macon, Ga.: Smyth & Helwys Pub., ©2003.
- Rainer, Thom S. *I Am a Church Member: Discovering the Attitude That Makes the Difference*. Nashville, Tenn.: B & H Pub. Group, © 2013.
- Regis, Nicoll. “Reaching Our Young People: All Things Examined.” Breakpoint Columns (February 8, 2013) 1-3

- Richards, E Randolph, and Brandon J. O'Brien. *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible*. Downers Grove, Ill.: IVP Books, ©2012.
- Rofe, Alexander. "The Laws of Warfare in the Book of Deuteronomy: Their Origins, Intent and Positivity." *Journal for the Study of the Old Testament* 10, no. 32 (June 1, 1985): 43-44.
- Root, Andrew "The Incarnation, Place-Sharing, and Youth Ministry: Experiencing the Transcendence of God," *The Journal of Youth Ministry* 12, no. 1 Fall: 21-36
- Root, Andrew, "The Youth Ministry Mission Trip as Global Tourism: Are we OK with This?" *Dialog: A Journal of Theology*, 47, no. 4 (Winter 2008): 314-319
- Runn, Gary. "King Josiah." *The Leading Crossing* 1, no. 1 (November 12, 2012).
- San Francisco: Jossey-Bass, A Wiley Brand, 2013.
- Scazzero, Peter. *The Emotionally Healthy Leader: How Transforming Your Inner Life Will Deeply Transform Your Church, Team, and the World*. Grand Rapids, Michigan: Zondervan, 2015
- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses*. Eugene, Or.: Wipf & Stock, ©2011.
- Stanley, Andy. *Next Generation Leader: Five Essentials for Those Who Will Shape the Future*. Sisters, Ore.: Multnomah, ©2003.
- Steinke, Peter L. *Healthy Congregations: A Systems Approach*. [2nd ed. Herndon, Va.: Alban Institute, 2006] Singer, Tovia. *Let's Get Biblical! Why Doesn't Judaism Accept the Christian Messiah?* New Expanded Version. Ed. Monsey, N.Y.: Outreach Judaism, ©2014.
- Sweeney, Marvin A. *King Josiah of Judah: the Lost Messiah of Israel*. Oxford: Oxford University Press, 2001.
- Tough, Paul. *How Children Succeed: Grit, Curiosity, and the Hidden Power of Character*. Boston: Houghton Mifflin Harcourt, 2012.
- Tsang, Gideon and Rah, Soong-Chan, *The Disillusioned Generation: Ecclesiology from the Margins in Honoring the Generations: Learning with Asian North American Congregations*, ed. M. Sydney Park, Soong-Chan Rah, and Al Tizon (Valley Forge, PA: Judson Press 2012) 39
- Vyhmeister, Nancy J., and Terry Dwain Robertson. *Your Guide to Writing Quality Research Papers for Students of Religion and Theology*. 3rd ed. Grand Rapids, Michigan: Zondervan, 2014.

- Watts, John D. "The Deuteronomic Theology." *Sage Journals Review and Expositor* 74, no. 3 (August 1, 1977): 321-36.
- Wilmore, Gayraud S. *Black Religion and Black Radicalism: An Interpretation of the Religious History of African Americans*. 3rd ed. Maryknoll, N.Y.: Orbis Books, ©1998.
- Wimberly, Anne. Streaty, "Worship in the Lives of Black Adolescents: Builder of Resilience and Hope," *Liturgy*, 29, no. 1: 23-33 (2014)
- Wyatt, Alfonso. *Leadership by Numbers for God's People Who Count*. Scottsdale, AZ: Power of Hope Press, 2016
- Wyatt, Alfonso. *Madd Truth: Lasting Lessons for Students of Life*. The Vine Publishing Inc.: Strategic Destiny, 2017.
- Wyatt, Alfonso. *Mentoring from the Inside Out: Healing Boys Transforming Men*. Clermont, Florida: True Perspective Publishing House, 2012.
- Young, Ian. "Biblical Texts Cannot Be Dated Linguistically." *Hebrew Studies* 46, no. 1 (2005): 341-51.

Appendix B
Demonstration Project Curriculum Map

Six Weeks January –April 2019

Youth Servitude and Attitude towards Liturgy

Phase 1	Phase 2	Phase 3	Phase 4	Phase 5	Phase 6
Youth and Faith	History and Legacy	Ecclesiastical History	Deuteronomic Principles	Foundation of Christianity	Understand Christianity
What you know about God (not a belief, feeling, or story) What are the Characteristics of God? Complete Cultural Survey	Differentiate religion, worship, and legacy. Centralization of God's worship What does this look like today? Why is this relevant for our youth today?	Focus on six principles used in King Josiah's Reformation. Priority Principle: There is one God to love with all your heart, body, and soul.	Liturgical history instituted by God. What is the order of service at your church? How can you be a part of that service? What do you aspire to become in church?	Culture and Faith; why we do what we do (church culture) faith culture tie into history and trace legacy	Historical Legacy What's being handed down as traditional faith?
Assess what children already know about God, Church, and Africa.	Abolish all Idolatry Sunday worship What does that look like?	Ecclesiastical Legacy developed from Deuteronomy-	Learn about Ministry- Your life is valuable to God and Ministry.	Core Values and Traditions aligned with Bible?	Today beginners are tomorrow's leaders. What are the basic leadership skills needed to make it?
Learn about Yourself correct all misconceptions so you can better understand yourself.	Why is Idolatry a sin against God?				
Cultural Survey	The Ten Commandments	The Scroll	Prayer	Old Testament Characters	Cultural Responsive Teaching

Phase 1	Phase 2	Phase 3	Phase 4	Phase 5	Phase 6
Youth and Faith	History and Legacy	Ecclesiastical History	Deuteronomic Principles	Foundation of Christianity	Understand Christianity
*Teach how valuable each of these components is to the youth.	*Structure *Implementation *Analyze	*Demonstrate the curriculum on the children.	*Forms of Assessment – Methodologies & Activities= forms of assessment	*Include all books on youth and worship (methods you're going to try on the kids.)	*Curriculum development is to enlighten & increase liturgical participation to encompass all components w/o saying. Research questions will carve out the structured phases.

Appendix C Cultural Survey

January 5, 2018

Draw the image that comes to your mind when you hear the word “church”?	List all feelings, smells, tastes, and sounds that register with you when you think of “church”?
What normally happens in your church on Sunday? Describe the order or patterns on a typical Sunday morning.	What are the patterns your family have set for church service preparation? Describe the time, day of week, family members, and beliefs.

Africa- a continent with warm weather all year long

order/pattern- the way things are repeated every Sunday in sequence; first, second, third etc. until the family is out the door

register- click or comes to your mind

culture- the way things are done

custom- traditional or ritual behavior of a group of people (in America we shake hands to greet someone, In Middle East they hold the right elbow with the left hand and shake.)

legacy/inheritance- what someone leaves or passes down to you; money, property, lessons on good morals

liturgy- public worship service

religion- the belief in the supernatural, greater than human or nature

covenant- oath, vow, or promise

Draw the images that comes to your mind when you hear the word “Africa”?	List all feelings, smells, tastes, and sounds that register with you when you think of “Africa”?
What do you know about legacy?	What do you know about God?

Africa- a continent with warm weather all year long

order/pattern- the way things are repeated every Sunday in sequence; first, second, third etc.

until the family is out the door

register- click or comes to your mind

culture - the way things are done

custom- traditional or ritual behavior of a group of people (in America we shake hands to greet someone, In Middle East they hold the right elbow with the left hand and shake.)

legacy/inheritance- what someone leaves or passes down to you; money, property, lessons on good morals

liturgy- public worship service

religion- the belief in the supernatural, greater than human or nature

covenant- oath, vow, or promise

Why is it important to attend church?	What do you know about covenant (oath, promise)?
What do you know about Abraham?	Describe religion in your own words?

Africa- a continent with warm weather all year long

order/pattern- the way things are repeated every Sunday in sequence; first, second, third etc.

until the family is out the door

register- click or comes to your mind

culture- the way things are done

custom- traditional or ritual behavior of a group of people (in America we shake hands to greet someone, In Middle East they hold the right elbow with the left hand and shake.)

legacy/inheritance- what someone leaves or passes down to you; money, property, lessons on good morals

liturgy- public worship service

religion- the belief in the supernatural, greater than human or nature

covenant- oath, vow, or promise.

Appendix D Lesson Plans

Lesson Plan 1

Opening Prayer: Eternal Sovereign God in Heaven, thank you for this opportunity to learn of your ways and character. We pray that you will open up our minds and hearts to receive truth about legacy, Abraham, and religion. Rebuke all distractions, hurt, harm, and danger. Give us clarity and directions as we acknowledge and seek you. In the name of Jesus Christ, we pray, Amen.

Call/Response Song: Amen

Focus: Today we will learn how Christians received their legacy from Abraham.

Motivation: According to the cultural survey, most of you know that Abraham was old, had a wife named Sarah, and had a son named Isaac.

Vocabulary: legacy, covenant, ecclesiastical, liturgy, religion

Mini Lesson: Teach the students that inheritance passed on to you from an ancestor). Jewish legacy starts from the name of the first born. Each name of a Jewish baby is referring to God.

Every Jewish baby is considered a link in the chain that extends back to the birth of Isaac (first Jewish baby). Abraham and Sarah, were the parents of the Jewish people. Every Jewish child that's born has an invisible contract with God for blessings, wealth, and protection. The visible contract was circumcision (removing skin from males' private part). The promise is remembered through rituals and celebrations.

Abraham, known as the patriarch of the family, passed a birthright blessing onto Isaac. The birthright blessing is the inheritance of the firstborn, valuable gifts and position (authority) in the family. Most birthright blessings are given on the deathbed, from the patriarch for divine protection and favorable blessings from God. In modern times, the successors raised in Judaism or Islamic faith, are named before deathbed experiences to be prepared for sudden death situations.

The patriarchs have been able to keep the factual legacy of the family's heredity intact for centuries. Today, this tradition continues in the Jewish legacy and Islamic faith.

Every Jewish family knows, believes, studies, and teach the Abrahamic Covenant.¹³⁰ Antiquity (old) culture, Black Arabs and Africans lived as king, queen, prince, and princesses.

The Abrahamic Covenant was given to Abraham, by God (Genesis 12-17). This was a single act of God's grace, because Abraham did nothing to deserve it. God cut a covenant of grace with Abraham. God promised Abraham that a great nation will come from Abraham, God promised that God's blessings over Abraham's life will cause his flocks (sheep/animals) to flourish (increase), he would have riches, he would have a famous name (from Abram to Abraham, which means new beginnings) and all the families on earth will be blessed through Abraham. Anyone who curses Abraham will be cursed.

This promise/inheritance (legacy) was passed down to Isaac, and Jacob through the 'birthright custom' (the right of the first born, receives a double portion/twice as much as the siblings)

Mini Practice: Model for students how covenants were made in the Old Testament days. A covenant during Abraham's days was an agreement between two parties, binding them to the oaths/promise they will have to keep. The process was to get sacrificial animals and cut them (flesh/blood) into pieces. Each person would lay the pieces of flesh/blood (material substance of what humans/animals are made of) into two rows with an aisle between them. Each person would take turns to speak their oath out loud and walking in between the pieces of flesh. The agreement was, if the person that made the oath did not honor/keep their promise, may that person be cut into pieces like the animals were.

Mini Summary: Review how Legacy and Oaths are serious promises or agreements.

Lesson Development: Teach children that the original meaning for covenant is to "cut". (Strong's Hebrew H1262- *beriyth*- "ber-reeth"- the passing between pieces of flesh) The common practice is called "cutting a covenant". Read Genesis 15: 9-10. After Abraham cut all the animals in half, laid the part/pieces in half against one another, created an aisle so the parties could walk through, but Abraham fell asleep and couldn't walk through the

¹³⁰ Hebrew for Christians, Genesis 1-3 "Learn the Language of the Kingdom!," <https://hebrew4christians.com/> (accessed January 13, 2020.)

pieces. (Humans can never keep a covenant with God anyway, because we are God's creation, our flesh/blood were made by Him, it is the human being in wholeness.) Allow students to read Genesis 15:17, and explain how God was able to cut a covenant with Abraham. God (spirit) appeared as a smoking fire pot and a flaming torch and passed between the pieces. God spoke the covenant/promise as Abraham slept.

Lesson Practice: Allow students to practice re-enacting the Abrahamic Covenant.

Lesson Summary: There is nothing greater to swear by to keep a promise, so God had to swear on Himself to assure Abraham that God always keeps a promise.

Lesson Assessment: Ask students to recite the Abrahamic Covenant by memory. Ask students to share out how has this covenant become our Christian legacy?

Lesson Plan 2

Mini Summary: God's word will never lose power, go null, or void. It will be accomplished.

Lesson Development: Show students how the legacy of keeping covenants continues from Abraham to Moses. Read Exodus 12:40 (430 years later) God made a covenant with Moses, called the Mosaic covenant. (Deuteronomy 28), God makes a covenant with His people at Mt. Sinai. (This is what was read to King Josiah).

Our spiritual legacy comes from Moses - (cultic)/ liturgy. God gave Moses the law concerning the assembly of people (church), worship structure, order - how it is to be done, who was to lead the people in worship, even what robes to wear for the liturgical (worship) services.

- Moses was called by God to be the leader and prophet of the Israelites (God's people) Read the story Genesis 3:1-10.
- Leadership comes from God, God appoints/put in place, leaders, elders, prophets, and priests. Aaron (Moses older brother was a priest, he assisted Moses, Ex. 28-29 God appoints Aaron as the High Priest and his family as the Priesthood. God gives special instruction on how to make priestly robes and garments. They had to go through a special service called "consecration." Read Lev. 8.
- Moses appointed elders and leaders that were wise, understanding, experienced, and respected. Ex. 18:25 He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. Deut. 1:13 Choose some wise, understanding and respected men from each of your tribes, and I will set them over you."
- These leaders were separated from the congregation because their responsibilities were greater, they had to assist the leader as the leader lead the people in the ways of the LORD.
- Num. 11:16 The LORD said to Moses: "Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the tent of meeting that they may stand there with you."

- Moses calls the assembly of the congregation (church) to hear what God wants from them (Exodus 35:1- Moses assembled the whole Israelite community and said to them, “These are the things the LORD has commanded you to do”).
- God commands allegiance (loyalty/faithfulness) to God because God is the only true and living God that gives life, hears and answers prayers. All other gods are idols (idols are things we put before God like the love of money, clothes, friends, T.V., playing video games, phone, music, food, etc.) Ex. 20:3 - You shall have no other gods before me.
- God gave them the Ten Commandments to explain that only God is to be worshipped and followed. Read Ten Commandments in kid’s version. Ex. 20
- Have no other gods but God. (you love something more than God)
- Do not worship statues. (video games, play with friends, talk to friends in church)
- Be careful with God’s name. (don’t use it in vain, “oh my God”)
- Keep the Sabbath day special. (when we come to church, we, worship/praise/give honor and respect to God, not play video games, sleep, laugh, play in church)
- Honor your father and mother.
- Do not murder.
- Keep your marriage promises. (too young, not applicable) ☐ Do not steal. ☐ Do not lie.
- Do not covet. (want/desire someone else’s property)

Lesson Practice: Give students the Ten Commandment Scroll to color and put in their bag.

Lesson Summary: Review worship, Ten Commandments, and leadership

Lesson Assessment: Name the Ten Commandments and why is worship so important?

Homework: Tell one friend why worshipping God is so important?

Closing Prayer: Father God in the name of Jesus, thank you for this time of learning the Ten Commandments and the true meaning of worship and praise. Help us to honor you more when we come to church in Jesus’ name AMEN!

Lesson Plan 3

Opening Prayer: Father God in the name of Jesus, we thank you for another opportunity to learn about You and Your principles. We ask that you will open our hearts and minds to receive what you want us to learn about you today. We ask for safety, rebuke all hurt, harm, danger, and distractions. Bless us to be well equipped ministers of your word, in your son Jesus' name we pray, AMEN.

Attention Song: Michael Row the Boat Ashore – Hallelujah (American 1860 Civil Rights Movement) the slaves believed that angels were God's messengers, and they stand in the presence of God. An Archangel was a high ranking angel, above regular angels, that was God's chief messenger. Michael was the name of an archangel in heaven, they believed that this angel was helping to ship by boat, souls of the dead to heaven.)

Remind the students that the legacy of the African American Spirituals, are sung in acapella. It is the story of God's power told through song. It is also a form of communication to God about the human suffering.

Focus: Today we are going to learn how the last king of Judah, named Josiah used the Deuteronomistic principle to reform/transform/change a nation.

Motivation: What do you know about King Josiah?

Vocabulary: covenant, worship, liturgy, Ten Commandments

Mini Lesson: We will read a story about the last king of Judah (Jewish/Hebrew boy), who became king, at age eight.

Mini Practice: Read 2 Kings 22 1-2. Josiah's patriarchs were killed because they did evil in the presence of God, even though Josiah did not have patriarchs (father- king Amon & grandfather king Manasseh) as role models to look up too - the story says that Josiah did

right in the presence of God. Perhaps the mother's father Adaida who lived in a peaceful/royal city, named Bozkath taught him and his queen Mother, (Jedidah) the Deuteronomistic Principles (Book of Deuteronomy).

Show students that in v.3, at age 26 he started the reformation of God's law, after, the high priest Hilkiyah said to Shaphan the secretary, "I have found the book of the law in the house of the LORD."

Explain to the students that King Josiah sent the secretary (Shaphan), to go to the house of the LORD and pay the workers who are rebuilding the LORD's house, with the money that was collected from the people. Shaphan finds the Book of Law, which is believed to be the book of Deuteronomy, (when the LORD gave Moses all the laws that the nation of Israel had to obey). This was approximately 750 years later. Hilkiyah gave the book to Shaphan and he read the book, reported it to King Josiah, and read it aloud to King Josiah. When King Josiah heard it, he became sad and remorseful. He sent Hilkiyah to go to the Prophetess Huldah to confirm if what God said in the Book of Law centuries ago, will still come to pass.

V.16, she tells them that the LORD said, 'yes, I am going to bring God's wrath/anger on these people for their disobedience and it will not be stopped. So, Josiah, called all of the people of Judah together, they repented, fasted, prayed, removed all the idols from the temple, and put the principles of Deuteronomy in practice.

Lesson Plan 4

Objective: SWBAT understand the Deuteronomistic principles.

Opening Prayer: Eternal Sovereign God in Heaven, thank you for this opportunity to learn of your ways and character. We pray that you will open up our minds and hearts to receive truth about the Deuteronomistic principles. Rebuke all distractions, hurt, harm, and danger. Give us safety, clarity and directions as we acknowledge and seek you. In the name of Jesus Christ, we pray, Amen.

Call/Response Song: All Night, All Day Angels Watching Over Me

Motivation: Explain the legacy of the African American Spirituals that are sung (acapella/no music). Before 1865 Slaves from different parts of Africa were shipped to the New World (America), they had to work on plantations and in the fields through the entire week. Sometimes, not too often, their masters would allow them to have a short meeting for Christian services on Sunday, where they could sing but not dance or play the drums (as were their culture). These Spiritual songs would communicate their pain, hope, joy or fear.

Focus: Today we are going to learn about how leadership thrives/prosper/succeed using godly principles.

Vocabulary: Deuteronomistic principles (post for all to see on large chart)

Mini Lesson: Teach the children that for the next six sessions, we will examine six principles in Josiah's kingship to develop character, strength, and engagement during liturgical services. The Six Principles we will be focused on in this project are;

Awareness-consequences of being ignorant to God's law, *Centralized Worship*- the perils of worshipping God with mixed practices in non-sacred places, *Serve God only*-

remembering the golden rule of God's law of no other god, *Inquire from God* when in doubt- seek godly wisdom before your actions, *Repent of your sins*- take ownership of your sins and *Humility before God*- humble yourself before God to ask for forgiveness and mercy, and *Unity* -unifying oneness in a community.

Give the historical background of Josiah and the importance of why we are learning these principles today. Josiah was a king in Judah at the age of eight. He ruled in the 7th century, BC.

Approximately over 800 years after the Ten Commandments were given to the Israelites. Idolatry and all kinds of wickedness was practiced in the land of Judah by kings and people. Josiah's father and grandfather were killed, when he became king. The people in the land of Judah (practiced idolatry (giving sacrifices, worship to other gods that could do nothing for them). Josiah was not like the patriarchs of the family because he did what was right in the sight of God.

One day, "The Book of Law" of Moses was found and brought to him to read. After he read the Law, he went to the prophetess Huldah to check the accuracy of the information. She verified the information and predicted God's wrath of bondage for the entire nation was sure to come, because of their practice of idolatry. Josiah immediately called the nation to fast and repent of their wicked ways. He put godly principles back in place for the entire nation; Deuteronomistic principles. We are going to focus on those principles to see how God used a young king to restore social (people), political (law/policy), and economical (financial) practicality (realism/level headedness).

Mini Practice: Turn and Talk to your neighbor and discuss why practicing idolatry would anger God? (He is a jealous/bitter God Ex. 34:14) Everything God does for us is

out of love. He desires our love, attention, and loyalty for all God does for us on a daily basis. God is the only one that deserves all the glory, honor, worship, and praise. God will not share worship with anybody or anything that is unworthy.

Mini Summary: Review the Deuteronomistic Principles and the fall of practicing idolatry.

Lesson Development: Teach children that God created the nation of Israel from the time God freed them from slavery to now.

We are living in a society that needs restoration back to God like the nation of Israel needed thousands of years ago. My hope is that these sessions (my demonstration project) will awaken the young children to lead the future back to God like God intended. Josiah's ancestors were all of godly character, but after the death of them - Moses, Aaron, Joseph, David, Solomon, the Law of God became twisted with other societal practices and the originality of the Law was lost. Whenever, a society mixes God laws with what they think is ok, it becomes idolatrous. The people were not pleasing God anymore, they were pleasing themselves.

God raised up Josiah (like the new Moses) to restore God's laws and put godly principles back into place. Josiah Reform is the process of instituting godly principles into a wicked society, that tried to abolish/get rid of, God's law.

First principle to focus on from Josiah's kingship is how to build character by raising your awareness, knowing your true identity. The Israelites were like no other nation. God chose them, taught them law, fed them from heaven, and draw water from a rock to quench their thirst. They were fully aware of who was the sovereign God. However, they did not teach it to the next generation and they became ignorant of the

Law of God. Their ignorance led them into idolatry, slavery, and ultimately into exile (forced to leave their country).

Passover was put in place to remind the nation of the mighty act of God's deliverance from Egyptian's slavery and to celebrate the liberation of slavery from any other nation. The blood over the door post of each home was the sign that death would pass over that home and on to the home of the firstborn Egyptian. The purpose of liberation of God's people, was to serve and worship God. They were free to go and worship God and God alone.

Second principle to focus on from Josiah's kingship is how to build strength by removing all weights of sin that will tempt you to worship another god. The Israelites wanted what other countries around them had; a god they could see and feel, regardless if it was inanimate and could do nothing for them. These false gods looked attractive but had no power. They began to mix worship practices with what they were supposed to render strictly unto God. King Josiah centralized worship back at the house of Jerusalem; where God only allowed worship to take place anyway.

Third principle to focus on from Josiah's kingship is how to seek God for any decision you will make in your life. God is available at all times. If you feel inadequate, seek a godly person you revere and ask that person to pray to God on your behalf, wait for the answer from God before you proceed because it can spare you a lifetime of pain. Although the Nation of Judah went into exile, King Josiah did not experience treatment from being exiled. God told King Josiah through the prophetess Huldah, that his life would be spared from being exiled because he had read and obeyed to the Book of Law

when it was found. He initiated the nation of Judah's reformation to observe the Law of God.

Fourth principle to focus on from Josiah's kingship is how to repent and ask God to forgive you of your ignorance in failing to practice God's Law. King Josiah did not blame his father and grandfather for the wayward leadership they allowed during their kingship. He owned his part in not following the Law of God, asked for forgiveness and mercy. He accepted what the Lord had to say about his situation and he lived with the results.

Fifth principle to focus on from Josiah's kingship is how to practice humility. King Josiah had a humble and gentle heart because before he called the nation of Judah to assemble, he became remorsefully sorry and ripped his clothes (to show his grief in public). He could have just kept the information to himself but he had compassion for the Nation of Judah and executed a plan of reformation to get back on track with worship.

Sixth principle to focus on from Josiah's kingship is be a unified front when putting in place a reformation. King Josiah called the entire nation of Judah to hear the Book of Law read in their own ears. They all grieved as a nation. They all repented as a nation. They all participated in the reformation and they all celebrated Passover as a nation.

Lesson Practice: Children will list six ways they will implement the Deuteronomistic principles in their daily lives.

Lesson Summary: Review Deuteronomistic principles.

Lesson Assessment: Quiz name the six Deuteronomistic principles.

Homework: Color in Josiah's ancestors in coloring book.

Lesson Plan 5

Opening Prayer: Father in the Name of Jesus, thank you for another opportunity to learn about our history. Please rebuke all hurt, harm, and danger as well as distractions.

Attention/Song: Swing Low Sweet Chariot Coming Forth to Carry Me Home

Focus: Today we will learn how slavery affected America.

Motivation: Ask students how did slavery affect North America?

Vocabulary: slavery, Atlantic African Slave Trade

Mini Lesson: Remind students, The Portuguese and Spaniards were the pioneers (the first) in the African Slave Trade, and all of this wealth came to first South America and then North America.

Mini Practice: Make a timeline to show how the plan of God for the gospel to reach America is still growing strong. 100 years after Pope Nicholas V signed a papal bull in 1452 enslaving Black Africans forever, the slave trade appears in Venezuela, and they are treated like commerce/business/property.

100 years later, in 1652 Colonialism (Europeans make colonies/societies/groups similar in Europe; in South Africa and slavery becomes a forced labor. 100 years later, in 1752, Colonists break from England/Great Britain's rule and start writing their own government. 13 years later the Colonists destroy most of the Native Americans, steal their land, and set up colonies. The American Revolution takes place, war between America & Great Britain. (4) Years later 1787, The Constitution is signed. (43 years later) The Indian Removal Act (to get rid of all Indians). (19 years) Trail of Tears (Indians die of mistreatment, sickness, and disease) (11 years plus 4) Civil War 1861-1865. In 1863 President Abraham Lincoln signs the Emancipation Proclamation to free

African Americans forever! 1865-1870 Reconstruction Amendment (The United States must begin to recognize the slaves as citizens with civil rights).

Mini Summary: Slavery produces feelings of hopelessness.

Lesson Development: Teach students that Africans that were conquered and brought to America had to accept Christianity (as the Catholics saw it, brutal). They had to embrace it as the new religion and be baptized. Slavery is one of the most brutal human shameful treatment in world history. The Atlantic African Slave Trade during the 15th & 16th centuries is history's greatest tragedies! These Europeans (Portuguese/Spaniards) were horrible to Black and Indian lives. They used them as slaves to maintain the fields, build and clean the plantation. This was the primary reason they became so wealthy.

The white masters would sell or kill the patriarchs (systemically) regularly, to other families. They would not let any slave become educated (they could not read or write), and the only religion they had was what the masters told them to believe as they changed the meaning in the Bible. This was a direct extermination (wipe out) of any family legacy.

Slaves were not allowed to have a family unit like their slave masters because the Black men were not the head of any household, instead they were considered property. The master would sometimes allow them to have a "church family unit", only to increase more productivity (work without pay). The true sense of family and family feelings were destroyed through slavery. They just did not want to attend "church."

Even after slavery ended, sadly, this feeling passed down to African American families, where some men feel that church is a woman's thing, and some of them feel disconnected to church. Some may even see it as a White religion.

Lesson Practice: Make paper shackles, wear them, imagine your freedom is taken, how would that make you feel?

Lesson Summary: Review how slavery affected America but African Americans bounced back.

Lesson Assessment: Explain in your own words how did the word of God break through the barrier of slavery and reached you in a loving and kind way.

Homework: Name the 3 main reasons for the Atlantic African Slave Trade.

Lesson Plan 6

Opening Prayer: Father in the Name of Jesus, thank you for another opportunity to learn about our history. Please rebuke all hurt, harm, and danger as well as distractions.

Attention/Song: Wade in the Water

Focus: Today we will learn how slavery affected our families.

Motivation: Ask students what do they know about slavery?

Vocabulary: slavery, Catholic, papal bull, Pope, monopolize,

Mini Lesson: Teach students that if a person could not pay their debt, they went into slavery to work the debt off. In the book of Deuteronomy, a slave could work for six years and be released in the seventh year without payment.

Explain the story of how Pharaoh took advantage of God's people and enslaved them for over 400 years, until God used Moses to lead them through the Red Sea into the desert.

History repeated itself in 586 BC, when the Babylonians (Iraq, Baghdad), destroyed Jerusalem (God's) favorite city and enslaved the Israelites for (70 years), and in 722 BC when the Assyrians (Iran, Turkey, Syria) enslaved the Israelites for over (20 years).

Mini Practice: Turn and Talk to your neighbor and list 2 things that a slave could not do or be killed.

Mini Summary: Slavery is a way of punishing people to make them do what you want them to do.

Lesson Development: Teach students that there are 400 years between the Old and New Testament, however, history of Christianity in Africa reaches back to the pages of the

New Testament from Jesus being taken to Egypt as a refugee, and North African named Simon being forced by Jesus' Roman executioners to carry his cross to Calvary.¹³¹

Christianity was considered a new religion, after Jesus' death, burial, and accession. The 12 Apostles were responsible for helping to spread the gospel (good news) to all parts of the earth. However, the Apostles and new Christians or Disciples who believed in or taught it, were being killed. Miraculously, through the works of the Holy Spirit, the gospel spread to Asia, Europe, India and Africa.

Life for the people during the first century was difficult because their culture, religion, and community was different than what we have today. Everyday life was either, carpentry (building), fishing, agriculture, sewing, cooking, or merchant (trade/business). Some religious people twisted the message of Christianity and used it to kill other people and take their possessions.

For an example, in Rome, the people believed that the Apostle Peter, was a saint in heaven that was the first Pope of the Roman Church. Their religion was Catholic/Catholicism. They believed that the Pope was considered the one man that God gave charge/authority to be superior over everyone in the world. He was considered the head of the whole human race. A pope is the head leader of the Roman Catholic Church.

In 1452 Pope Nicholas V issued *Dum Diversas*, a papal bull (A papal bull is the most important legal document written and signed by the Pope), basically giving the Portuguese crown authority (king/queen) to enslave all non-Christians. Then in 1454 Pope Nicholas V Roman Pontifex gave a papal bull allowing the Portuguese to enslave

¹³¹ Dale T. Irvin, and Scott W. Sunquist, *Modern Christianity from 1454-1800*, vol. 2 of *History of the World Christian Movement* (Maryknoll, NY: Orbis Books, 2012), 34.

all Blacks perpetually (forever) and monopolize (take over) the African Slave Trade (traded African people for sugar, cotton, and gold).

In 1513, these same Europeans explored the Americas, Caribbean, and Africa. Before the Europeans would steal the indigenous (original) people's possession and land, they would read this document called the El Requerimiento in Spanish which basically blames the indigenous people for being robbed or killed. It gives the praise of the Pope and God for killing them! This was so wrong, because they did it in the name of Christianity.

Lesson Practice: Show the mini clip of the “point of no return to Africa”.

Lesson Summary: Review slavery

Lesson Assessment: Why was the papal bull signed to enslave all Black Africans (they prospered like the Europeans? The Europeans wanted their possessions and out of the way of trading business.)

Homework: Why is it important to know your self-worth and identity, before someone tries to snatch it away?

Appendix E
Exit Survey

Name:

Date:

1. I aspire to become a _____ in the church because

2. I know worship is important to God
because _____
3. I will not play my video games or play around in church
because _____
4. I understand that a covenant is

5. God made a covenant with _____ to bless all
_____ through his son

6. Africa is where all the

7. Slavery for all Blacks originated from

8. King Josiah was responsible for

This was important because

9. Name the three religions that trace back to Abraham:

- a.
- b.
- c.

10. How did Christianity spread all over the world? _____

11. The 12 Disciples Names are:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.

*Jesus prayed for all Christians and his loved ones (John 17:20-21) who are you praying for in this world? _____

Andrew Simon Peter James Zebedee John Zebedee Philip Nathaniel Matthew Levi Thomas Didymus
James and Judas Alpheus Simon the Zealot Judas Iscariot

Appendix F Confirmation Letters

Charlene Renee Salley
Doctoral Student, DMin
New York Theological Seminary
497 Amboy Street
Brooklyn, New York 11212
C: 347 645 9890 W: 718 495 7768
Email: wilene497@yahoo.com

September 11, 2018

Rev. Dr. Keith Russell
Director of Doctor of Ministry
New York Theological Seminary
475 Riverside Drive, Suite 500
New York, New York 10115

Dear Rev. Dr. Russell,

As a doctoral student at New York Theological Seminary's DMin program, my proposal has been developed under the leadership guidance and support of Dr. Eleanor Moody Shepherd.

The title of my proposal is Joshua Generation Legacy Builders. The proposal demonstration project will seek to raise awareness of African American Boys historical and ecclesiastical legacy, as well as increase their participation in liturgical services.

My challenge statement is as follows:

As a parent attending New Life Cathedral in Brownsville, New York, I am concerned about the plight of young African American Boys (8-11) ill-informed of their historic ecclesiastical legacy of faith, in addition to their participation in liturgy services. This demonstration project will examine how the precepts from the Book of Law; during King Josiah's reform, can be implemented to develop faith in stages, increase awareness of true legacy and impact participation during liturgical service.

I am elated to have Dr. Eleanor Moody-Shepherd sign on as my advisor, who not only believes in my project but sees it as a valuable investment in the spiritual lives of our young boys. Respectfully Submitted,

Charlene R. Salley

Charlene R. Salley

Charlene Renee Salley
Doctoral Student, DMin
New York Theological Seminary
497 Amboy Street
Brooklyn, New York 11212
C: 347 645 9890 W: 718 495 7768
Email: wilene497@yahoo.com

September 11, 2018

Dear Site Team Members,

I am in the process of submitting my Proposal for my DMin Project. I am sending my challenge statement:

‘As a parent attending New Life Cathedral in Brownsville, New York, I am concerned about the plight of young African American Boys (8-11) ill-informed of their historic ecclesiastical legacy of faith, in addition to their participation in liturgy services. This demonstration project will examine how the precepts from the Book of Law; during King Josiah’s reform, can be implemented to develop faith in stages, increase awareness of true legacy and impact participation during liturgical service.’

I am asking you to acknowledge that you have read the statement, you understand my challenge statement and you are giving me your support as you stand with me for this project.

I understand that we cannot physically meet in one location because of geographical limitations, therefore I will have one person sign for the team with your consent.

Please confirm the receipt of this letter along with your ‘yes’, for approval. Email me back with your response as I will attach the responses to this letter for receipt of proof to the Director of Doctor of Ministry at NYTS; Dr. Russell.

Thank You for all of your support!

Charlene Salley

Charlene Salley

X Cinnamon Green, Ph.D. (Site Team)

Avis Hinkson

Sep 12, 2018, 3:15 AM (1 day ago) to me

Dear Charlene,

I am writing to confirm that I have read and understand your challenge statement and having done so I offer my support you as you continue the project.

Respectfully,

Avis E Hinkson, Ed.D

William Quinones

Wed, Sep 12,
7:21 PM (22 hours ago) to me

Hello Dr. Salley, I support and endorse this project. Peace and blessings. Rev. Quinones



Sent from my iPhone
> <Site Team Acknowledgement letter.docx>



Cinnamon Green

Wed, Sep 12,
11:20 PM (18 hours ago) to me

Please see the attached document and note my receipt or acknowledgement of Approval for Charlene Salley's Proposal.

Thank you,
Cinnamon Green, Ph.D.

Shellie McDowell Thu, Sep 13, 9:13 PM (19 hours ago) to me, Avis39, Cinnamon, Melaine, Jewell, William, Charlene, Charlene

I have read your statement and understand your challenge. I stand with you.

Sincerely,
Shellie McDowell
646-302-2420

Jewell Humphrey 1:35 PM (4 hours ago) to Avis39, melaine, shelliemachats, willgq113, wilene497, csalley, me, cinnamongreen2003

I vote yes.

Melaine Rochford NLC 5:27 PM (54 minutes ago) to Jewell, me, Avis39, Cinnamon, Shellie, William, Charlene, Charlene

Yes, I stand with you!

Sent from my iPhone

Appendix G Health Benefits of a Garden

To stress the health benefits of a garden in the community, teachers can display images of gardens in the community allowing children to see what a garden looks like outside of the New York Botanical Garden. Equally important is to stress the health benefits of a garden in the community.

Grow NYC Garden Green Market is in conjunction with the mayor's initiatives to teach children about naturally grown vs. processed food. Brownsville Green Community Garden is one out of five gardens in Brownsville (Amboy Neighborhood Garden, ENY Success Garden, Our Lady of The Presentation Garden, and Phoenix Community Garden) that shows children how to eat more healthy produce and dismantle obesity.¹³² Children should be able to make a connection of the different types of food necessary for maintaining healthy iron levels. In addition, children can understand how God the creator of all living things, taught the first creation how to speak, garden, herd, hunt, and fish.

In order to understand how this information fits into the dilemma of African American boys being naïve of their ancestral and ecclesiastical legacy of faith, one has to see the alignment it has to non-participatory commitment during liturgical service. African-American children should be taught to honor and worship God every time they get an opportunity to come to church because it's in their bloodline.

¹³² Grow NYC, "Greenmarket Farmers Market," https://www.grownyc.org/greenmarket?gclid=CjwKCAiAx_DwBRAfEiwA3vwZYq1KTtGjNAro10o52eDMv4ySQs6ceVG8QRbklh2vShieJh7GPX720BoC9KUQAvD_BwE (accessed January 13, 2020).

Appendix H Knowing Where Their Bloodline Originated

One desire I have is for children to see the relevancy in knowing where their bloodline originated, how Africa's culture is embedded in the African Diaspora naturally and spiritually. More importantly, to realize that God was not brought to Africa by the Europeans, nevertheless God was already there in existence. God's fingerprints being evident from the creation of heaven, earth and humanity. The creation story can be traced from Africa to the Middle East.

God created humankind in God's image (Gen 1:27 NRSV). The word image means picture. God created man from the dust of the ground (Gen 2:7 NRSV). The word dust means soil. God breathed into his nostrils the breath of life; and the man became a living soul (Gen 2:7 NRSV). The word soul means being. Life comes from the breath of God. The breath of God contains God's power, God's life, and God's spirit. Power means dominion or authority.

Clarification is predominantly for children who are constantly asking, "What does that mean"? Adam is the name of the first human being, as it describes who he is as a person. In the ancient cultures all names had a meaning. Adam in Hebrew means red (tanned skin). Adamu, means to make and Adumah, means earth. Islam and Christianity believe that Adam was created from red earthly soil. Red soil is rich in iron from iron-rich sedimentary rock, occupying almost four percent of the total continental land on earth.¹³³ The most important component of hemoglobin, the substance in red blood cells, carries oxygen from lungs throughout the entire body, to produce healthy oxygen red blood cells.

¹³³ *Encyclopedia Britannica*, s.v. "sedimentary rocks."

Socially, children should understand that iron is essential for all living organism. Two-thirds of the body's iron is found in the hemoglobin, as iron is also the synthesis of our DNA.¹³⁴ Our bloodline is unique, it tells us about our genes, our biological heredity, and our ancestors. Children can understand what they are made of because it is in their bloodline.¹³⁵ Children should understand that they were created by God from dust, shaped and formed in God's image.

Theologically, humanity should be taught to children from a biblical standpoint because society pushes Darwin's Theory of Evolution in several educational settings. Many Christians refute this theory and believe that Adam was the first created man and Eve was the first created woman. Children need to be taught on their level that Adam was put in the Garden of Eden in the east, planted by God (Gen 2:8 NRSV).

God created all the animals on the ground, in the air, and in the ocean. God allowed Adam to name the different species because just like God, Adam had power in his words. The creation story will conclude with Adam being a gardener, farmer, and herdsman. Children should understand that they were created for work and their words have power. In the African culture, children are cared for by a community family, who train the children work ethics from being at work with their parents. Children need the biblical clues to help them understand the setting, although the exact location of the Garden of Eden is unknown.

According to Gen. 2:10 -14 NRSV:

¹³⁴ Nazanin Abbaspour, Richard Hurrell, and Roya Kelishadi, "Review on Iron and its Importance for Human Health," *Journal of Research in Medical Sciences* 19, no. 24 (Feb; 2014): 164–174.

¹³⁵ Yoav Mathov and Liran Carmel, "The Revolution of Ancient DNA—what Does Genetics Tell Us about the Past?," *frontiersin.org*, March 7, 2019, <https://kids.frontiersin.org/article/10.3389/frym.2019.00024>. (accessed February 18, 2020).

A river flowed out of Eden to water the garden, and from there it divides and becomes four branches. Pishon flows around the whole land of Havilah, where there is good gold, onyx, and bdellium. Gihon flows around the whole land of Cush. Tigris flows east of Assyria. Euphrates is the fourth river.

Teachers can instruct children that Mesopotamia was the land between the two rivers (Tigris and Euphrates), Euphrates starts in Turkey and flows through Syria, Iraq, then joins the Tigris and empties into the Persian Gulf, Armenia.¹³⁶ The biblical clues are Pishon flowed out of the Garden of Eden and circled the entire land of Havilah. Havilah is believed to be located before Egypt is reached, perhaps Arabia. The Gihon River flows around the whole land of Cush; which is the entire land of Ethiopia. The Tigris and Euphrates Rivers are located in Western Asia.

Children can elicit from the presented facts that the location for the setting was either on the continent of Africa or the Middle East. However, the oldest DNA was found in Africa, which revealed there was no European ancestry.¹³⁷ Research has shown that three-fourths of African Americans can trace their ancestry back to West Africa. Explain to children that only Africans have genetic variations that can cause pigmentation to range from light skinned to dark skinned. Africans have more genetic variations than anyone else on earth.¹³⁸ Children can understand how their bloodline traces back to

¹³⁶ World Atlas, “Map of Middle East Rivers - Indus River Map, Tigris River Map, Euphrates River Map,” <https://www.worldatlas.com/webimage/countrys/meriv.htm> (accessed February 18, 2020).

¹³⁷ Ann Gibbons, “Oldest DNA from Africa Offers Clues to Mysterious Ancient Culture,” *sciencemag*, March 15, 2018, <https://www.sciencemag.org/news/2018/03/oldest-dna-africa-offers-clues-mysterious-ancient-culture> (accessed February 18, 2020).

¹³⁸ Randolph E. Schmid, “Africans Have World’s Greatest Genetic Variation,” *www.nbcnews.com*, April 30, 2009, http://www.nbcnews.com/id/30502963/ns/technology_and_science-science/t/africans-have-worlds-greatest-genetic-variation/#.XkvpGTJKjIU (accessed February 18, 2020).

Africa, they were created by God in God's image, God created humanity with strength for work and community.

Children need simplicity when being introduced to abstract strategies. Using elaborate storytelling, pictures, and demonstration will help them to see God as a living creator, gardener, animal lover, and builder.¹³⁹ Plausible information helps children transfer abstract concepts to concrete and vice versa.

Teach children how God gives instructions for humanity to follow and when humanity disobeys God, it is sin. Genesis 2:17, is the most important instruction God gave to humanity, about not eating from the tree of life. Humanity did not follow God's instruction and sin entered the community. God was displeased and punished humanity for their disobedience. The freedom they once had and all of the food that was freely given to them by God, they now had to earn it. Now children will understand how sin breaks the communication and flow with God. Sin displeases God and whatever humanity received from God easily, is no longer available.

¹³⁹ "Brownsville Green Community Garden."

Appendix I: Sacrifice and Worship

In addition to teaching children how sin offends God, it exposes us, it separates us from God, and it breaks our communication with God. Children should know how to get sins forgiven, and restore the relationship back to God. Theologically, as the lessons about sacrifice and worship are taught, the teacher must use exegetical skills in order to make accurate inferences. To be forgiven of a sin, a sacrifice (transfer sin from human to animal; called a scapegoat) had to be slaughtered and offered unto God. Two goats would be used; the blood from the one slaughtered would be used to mark the head of the other goat's forehead. This goat would have the priest lay hands on it and confess the sins of everyone. Then this goat would be driven into the wilderness.

Genesis 3:21 tells how God used the skins of the animals to make a covering for Adam and Eve after they sinned. Before they sinned, they were naked and there was no need for any covering. God showed them how to sacrifice (make sacred). God showed them how to give offerings of thanksgiving, an atonement (apology/repayment) for their sins, before God put them out of the Garden of Eden. This is considered a form of worship. Worship is to show an expression of reverence, respect, adoration, devotion, praise, honor, glory, and sacrifice to God's deity (divine being)

Genesis 4 explains how Abel brought a better sacrifice unto God than his brother. God sees your sacrifice; your sacrifice speaks to God. God reads our attitudes and if it is not sincere, God is displeased. We no longer sacrifice animals to get our sins forgiven because Jesus was our perfect Lamb of God that was crucified for the sins of the world. We give God our sacrifice of praise, because our bodies are the living sacrifice. When we worship, it includes prayer, praise, thanksgiving, and dancing. In church we speak well of God, worship God for all of God's loving kindness to us, God's mercy shown to us, and

most importantly God's forgiveness of our sins. We publicly show that only God is worthy to be worshipped. Worshipping God is to get lost in adoration. In other words, we become so focused on God, we close our eyes, lift our hands, speak well of God, bend our backs and back to God to pay respect. Now children can make the connection to the importance of worship during liturgical services.

Appendix J Culturally Responsive Teaching

Culturally Responsive Teaching helps children see themselves in stories that grab their attention, and want to know more about their ecclesiastical and liturgical legacy, they possess in their bloodline. When children can identify who they are and where they come from, their level of awareness rises, self—actualization takes root, and their confidence increases. This information is important to kids, as it shows them the strength they are made of, the history of their DNA, the fortitude of their ancestors, and the liturgical legacy that was left behind for them to carry on.

Appendix K 2019 Year of Return, in Ghana

I am very blessed to have been a part of 2019 Year of Return, in Ghana! Upon arriving in the motherland, I was humbled to see hardworking Africans hustling to make a living by selling and buying from one another and to the public at large. I observed the youngest (approximately 3 years old) to the oldest (over 70 years) working, whether they were cooking, cleaning, building, washing, driving, running to sell products to car passengers, or begging for money to buy food; they worked hard at accomplishing the workload.

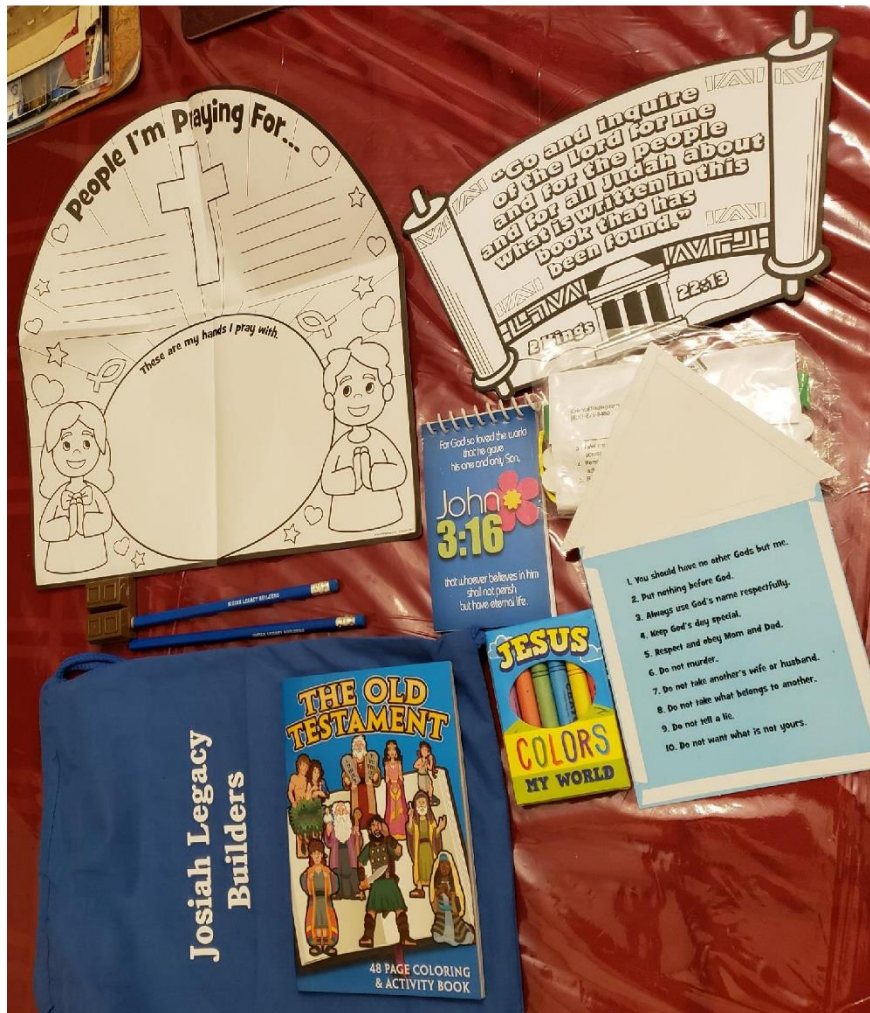
I observed among the Africans flowing entrepreneurial service, unlike my community overcrowded with a bodega on every corner in Brownsville, New York. The Africans have huts, supplied with their products, made by hand. I have witnessed the sale of clothes, shoes, accessories, food, drink, furniture, and funeral caskets sold to customers in transit on the road and on foot in the community.

No public bathrooms extended throughout every part of the region, in addition to no running water in some homes. I saw women with large basins walking to the outdoor water pipe to fill in order to clean their children outdoors. I experienced their Asafo market where everything is sold in a small tight space. Hepatitis A can easily be contacted due to lack of soap and water to wash hands. I noticed more women entrepreneurs. The West African nation is one of only a few places where women are more likely to start businesses than men, and these pursuits often center on the country's vital marketplace culture.¹⁴⁰

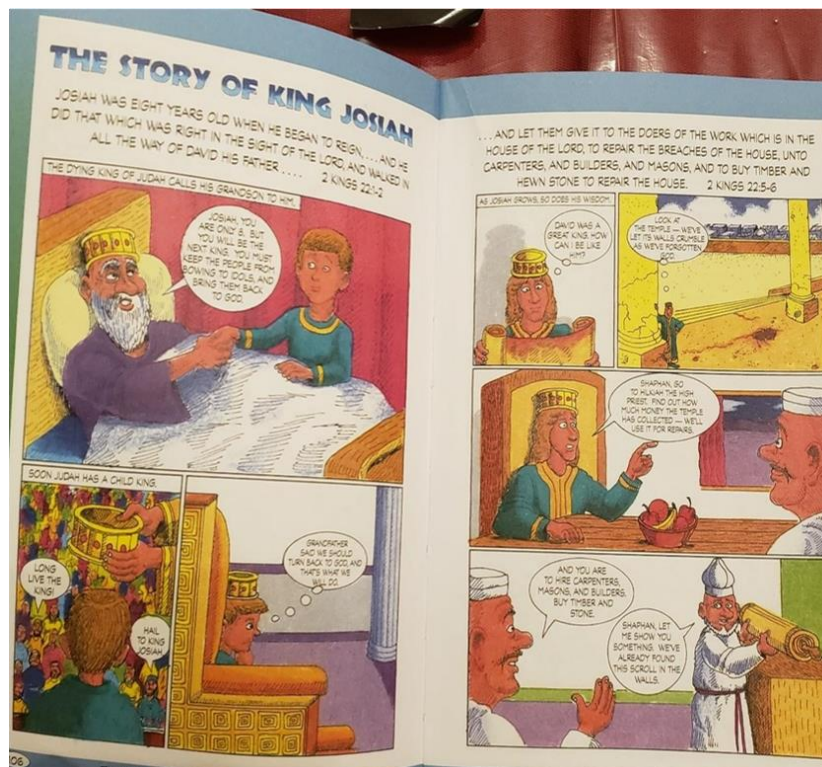
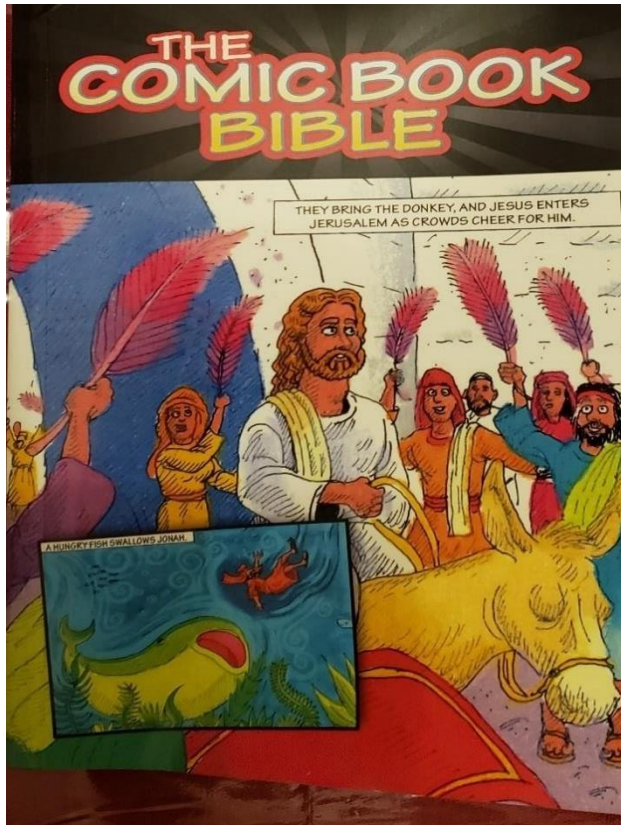
¹⁴⁰ Maggie O'Neill, "In Ghana, Women and 'Market Queens' Dominate the Economy," *Vice*, August 12, 2016, https://www.vice.com/en_us/article/bjggyd/in-ghana-women-and-market-queens-dominate-the-economy (accessed February 18, 2020).

Appendix L Pictures

Each boy receives a bag of tools, including a comic Bible, and bookmark.



The Comic Book Bible and Bookmark

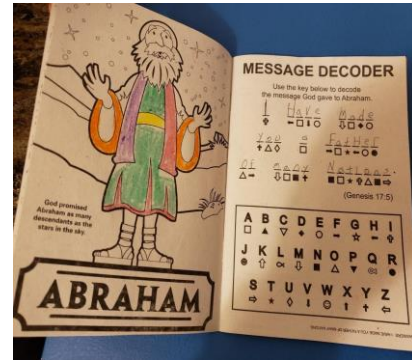


Josiah Legacy Builders

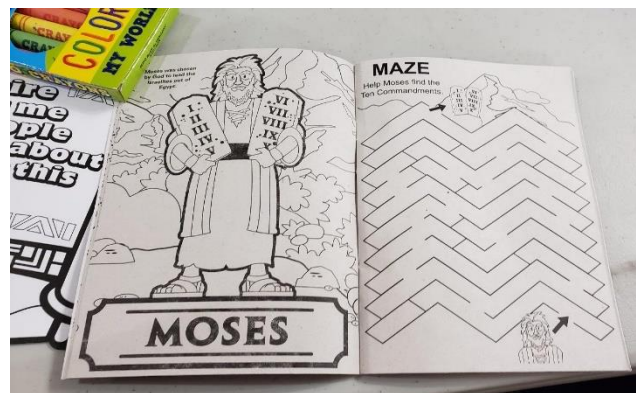




Abrahamic Covenant



The children practiced remembering the gist of the Abrahamic Covenant, legacy, and exodus. They colored in the characters (Abraham, Isaac, Jacob, Joseph, Moses) from a religious coloring book. The main concept was for the children to understand covenant and that our Christian spiritual legacy stems from Abraham as well as the Jewish and Islamic faith. Based on my observations, children remembered legacy, exodus, and covenant better after completing activities and sharing with one another their most memorable part of the lesson; walking down the aisle (resemblance of a wedding where the family of the groom and bride sit on different sides).



Bibliography

- Abbaspour, Nazanin, Richard Hurrell, and Roya Kelishadi. "Review on Iron and its Importance for Human Health." *Journal of Research in Medical Sciences* 19, no. 24 (Feb; 2014): 164–174.
- Abraham, Lauren. "The Importance of Youth Ministry in Today's Church." Grand Canyon University Blog, May 02, 2016. <https://www.gcu.edu/blog/thelogy-ministry/importance-youth-ministry-todays-church>. .
- Arvay, Scott. "Engaging Younger Children and Their Families." Blog, December 14, 2019. <https://ministry.acst.com/engaging-younger-children-families/> (accessed February 17, 2020).
- Berlin, Adele. *The Jewish Study Bible. Jewish Publication Society Tanakh Translation*. New York: Oxford University Press, 2014.
- Bowman, Barbara T., James P. Comer, and David J. Johns. "Addressing the African American Achievement Gap: Three Leading Educators Issue a Call to Action." *Young Children* 73, no. 2 (May 2018). <https://www.naeyc.org/resources/pubs/yc/may2018/achievement-gap> (accessed February 12, 2020).
- Brettler, Marc Zvi. *How To Read The Jewish Bible*. New York: Oxford University Press, 2005.
- Bridge. "How Important Is Literacy to Education and Development?" Bridge (blog). November 13, 2018. <https://www.bridgeinternationalacademies.com/literacy-and-education/> (accessed February 15, 2020).
- Brookshire, Bethany. "Explainer: What Is Dopamine?" blog. January 17, 2017. <https://www.sciencenewsforstudents.org/article/explainer-what-dopamine> (accessed February 10, 2020).
- Brown, Stacy. "400 Years in Virginia. 500 Years in Slavery." *thetimesweekly.com*. September 16, 2019 <http://thetimesweekly.com/news/2019/sep/16/400-years-virginia-500-years-slavery/> (accessed February 17, 2020).
- Buchanan, Micheal T., and Brendan Hyde. "Learning Beyond the Surface: Engaging the Cognitive, Affective and Spiritual Dimensions Within the Curriculum." *International Journal of Children's Spirituality* 13, no. 4 (August 2008): 309-320. <https://www.tandfonline.com/doi/abs/10.1080/13644360802439458> (accessed February 17, 2020).

- Burns, Rebecca Crawford. "Curriculum Mapping." ascd.org. <http://www.ascd.org/publications/curriculum-handbook/421/chapters/Overview.aspx> (accessed February 17, 2020).
- Chen, Grace. "How Diet and Nutrition Impact a Child's Learning Ability," Public School Review, blog, December 24, 2018. <https://www.publicschoolreview.com/blog/how-diet-and-nutrition-impact-a-childs-learning-ability>, (accessed February 18, 2020).
- Citizens' Committee for Children of New York. "From Strength to Solutions: An Asset Based Approach to Meeting Community Needs in Brownsville." <https://www.cccnewyork.org/wp-content/uploads/2017/03/CCC-Brownsville.pdf> (accessed February 17, 2020).
- City of New York. "Mayor de Blasio Announces 3-k for All." <https://www1.nyc.gov/office-of-the-mayor/news/258-17/mayor-de-blasio-3-k-all#/0> (accessed February 12, 2020).
- Cline, Eric H. *Three Stones Make a Wall: The Story of Archaeology*. Princeton, NJ: Princeton University Press, 2017.
- Cox, Daniel, and Amelia Thomson-DeVeaux. "Millennials Are Leaving Religion and Not Coming Back," FiveThirtyEight, December 12, 2019. <https://fivethirtyeight.com/features/millennials-are-leaving-religion-and-not-coming-back/> (accessed February 10, 2020).
- Cubby, Kate. "Mentoring Youth for Ministry." Pastoralliturgy.org, July 31, 2015. <http://pastoralliturgy.org/resources/MentoringYouthforMinistry.pdf> (accessed February 17, 2020).
- Culliton, Kathleen, and Patch Staff. "This Is the Deadliest Neighborhood in New York City." Patch.com. July 11, 2019. <https://patch.com/new-york/brownsville/deadliest-neighborhood-new-york-city> (accessed February 17, 2020).
- Dalai Lama (Bstan-'dzin-rgya-mtsho), and Howard C. Cutler. *The Art of Happiness*. London: Hodder, 2009.
- Deady, Kathy. "Why Culturally Responsive Teaching Matters Now More Than Ever." teachaway. Blog, June 2, 2017. <https://www.teachaway.com/blog/why-culturally-responsive-teaching-matters-now-more-ever> (accessed February 17, 2020).
- Deak, JoAnn. *Your Fantastic Elastic Brain*. Naperville, IL: Little Pickle Press, 2010.
- Diamant, Anita. *Living a Jewish Life*. 2nd ed. New York: HarperCollins, 2007.

- Diep, Francie. "Multiracial Churches Cater to the White Congregants." *Pacific Standard*. Last updated June 14, 2017. <https://psmag.com/social-justice/attitudes-in-multiracial-churches> (accessed February 17, 2020).
- Diocese of Westminster. "Psychology Charts." <https://rcdow.org.uk/att/files/faith/aff/fowlers+stages+of+faith+development.pdf> (accessed January 16, 2020).
- Down, David, and John Aston. "The Pharaohs of the Bible." <https://answersingenesis.org/archaeology/ancient-egypt/the-pharaohs-of-the-bible/> (accessed February 15, 2020).
- Evans, Ashlei N. "Biblical Literacy in a Secular World: Secondary Students' Perceptions of the Influence of Biblical Practices on Academic Achievement." EdD diss., Sam Houston State University, 2017. <https://shsu-ir.tdl.org/bitstream/handle/20.500.11875/2306/EVANS-DISSERTATION2017.PDF?sequence=1&isAllowed=y> (accessed January 16, 2020).
- Frymer-Kensky, Tikva. "Patriarchal Family Relationships and Near Eastern Law." *The Biblical Archaeologist* 44, no. 4 (November): 209-14.
- Gibbons, Ann. "Oldest DNA from Africa Offers Clues to Mysterious Ancient Culture." *Science*, March 15, 2018. <https://www.sciencemag.org/news/2018/03/oldest-dna-africa-offers-clues-mysterious-ancient-culture> (accessed February 18, 2020).
- Gough, Christina. "Average Age of U.S. Video Game Players in 2019." Statista. Blog, September 18, 2019. <https://www.statista.com/statistics/189582/age-of-us-video-game-players-since-2010/> (accessed February 10, 2020).
- Hammond, Zaretta. *Culturally Responsive Teaching and the Brain*. Thousand Oaks, CA: SAGE, 2015.
- Hart, Curtis W., and David A. Leeming. "Faith Development Theory." Springer Link, January 31, 2014. https://link.springer.com/referenceworkentry/10.1007%2F978-1-4614-6086-2_229 (accessed February 10, 2020).
- Haynes, Trevor. "Dopamine, Smartphones & You: A Battle for Your Time." Harvard University. Blog, May 1, 2018. <http://sitn.hms.harvard.edu/flash/2018/dopamine-smartphones-battle-time/> (accessed February 10, 2020).
- Heather, Andrea Williams. "How Slavery Affected African American Families." National Humanities Center. <http://nationalhumanitiescenter.org/tserve/freedom/1609-1865/essays/aafamilies.htm> (accessed February 17, 2020).
- Heckman, James J. "The Effects of Cognitive and Noncognitive Abilities on Labor Market Outcomes and Social Behavior." *Journal of Labor Economics* 24, no. 3

- (July 2006). <https://www.journals.uchicago.edu/doi/abs/10.1086/504455> (accessed January 18, 2020).
- Hilmers, Angela, David C. Hilmers, and Jayna Dave. "Neighborhood Disparities in Access to Healthy Foods and Their Effects On Environmental Justice." *American Journal of Public Health* 102, no. 9 (September 2012): 1644-54.
- Hulme, David. "The Hapless Gods of Egypt." vision.org. June 15, 2014. <https://www.vision.org/history-ancientisrael-gods-of-egypt-and-plagues-28> (accessed February 17, 2020).
- Institute of Basic Life Principles. "How Do the Sins of My Forefathers Affect My Life?" iblp.org. January 11, 2011. <https://iblp.org/questions/how-do-sins-my-forefathers-affect-my-life> (accessed February 15, 2020).
- Irvin, Dale T., and Scott W. Sunquist. *Modern Christianity from 1454-1800*. Vol. 2 of *History of the World Christian Movement*. Maryknoll, NY: Orbis Books, 2012.
- Isaacs, Jacob. "King Josiah." Chabad.org. November 2, 2017. https://www.chabad.org/library/article_cdo/aid/464028/jewish/King-Josiah.htm (accessed February 15, 2020).
- Jackson, Wayne. "The Value of Youth to the Cause of God." christiancourier.com. January 20, 2018. <https://www.christiancourier.com/articles/866-value-of-youth-to-the-cause-of-god-the> (accessed February 17, 2020).
- Jehovah's Witnesses. "Ripping of Garments." <http://www.JW.org/ws20140815/rip-apart-garments/> (accessed February 15, 2020).
- Jewish Virtual Library. "Worship." <https://www.jewishvirtuallibrary.org/worship> (accessed January 18, 2020).
- Jeynes, William. "School Choice and the Achievement Gap." *Education and Urban Society* 46, no. 2 (2014). <https://journals.sagepub.com/doi/abs/10.1177/0013124512447101> (accessed February 12, 2020).
- John, Maxwell. *The 17 Indisputable Laws of Teamwork: Embrace Them and Empower Your Team*. Nashville, TN: Thomas Nelson, 2013.
- Khan, Yasmeen. "Poverty and Hardship Make Life Shorter in Brownsville." WNYC News, March 28, 2017. <https://www.wnyc.org/story/poverty-and-hardships-make-life-shorter-brownsville/> (accessed February 17, 2020).
- Koenig, Denise C. "What Does the Bible Say About Children?" Christian Faith, August 6, 2018. <https://www.worldvision.org/christian-faith-news-stories/what-does-the-bible-say-about-children> (accessed February 12, 2020).

- Kolodner, Meredith. "At a School in Brooklyn's Poorest Neighborhood, Literacy is up and Disciplinary Problems are Down." *The Hechingerreport.org*, November 4, 2015. <https://hechingerreport.org/at-a-school-in-brooklyns-poorest-neighborhood-literacy-is-up-and-disciplinary-problems-are-down/> (accessed February 17, 2020).
- Koslosky, Kayla. "Historical Evidence for the Exodus May Have Been Found." <https://www.christianheadlines.com/blog/historical-evidence-for-the-exodus-may-have-been-found.html> (accessed February 15, 2020).
- Ladson-Billings, Gloria. *The Dreamkeepers: Successful Teachers of African American Children*. 2nd ed. San Francisco: Jossey-Bass Publishers, 2009.
- Levine, Maryl. "Exodus Evidence: An Egyptologist Looks at Biblical History." *Biblical Archaeology Review* 42, no. 3 (May 2016): 1-9.
- Ligonier Ministries. "The King and the Law." *Ligonier.org*. accessed January 20, 2020. <https://www.ligonier.org/learn/devotionals/king-and-law/> (accessed February 17, 2020).
- Loveless, Tom. "2017 Brown Center Report on American Education: Race and School Suspensions." <https://www.brookings.edu/research/2017-brown-center-report-part-iii-race-and-school-suspensions/> (accessed February 17, 2020).
- Lynch, Matthew. "Black Boys in Crisis: Why Aren't They Reading?" *The Edvocate*, January 16, 2017. <https://www.theedadvocate.org/black-boys-in-crisis-why-arent-they-reading/> (accessed February 12, 2020).
- Marks, Aaron. "These 5 Neighborhoods Supply over a Third of NYC's Prisoners." *Gothamist*, May 1, 2013. http://gothamist.com/2013/05/01/these_interactive_charts_show_you_w.php (accessed May 21, 2018).
- Marshall, Joey. "The World's most Committed Christians Live in Africa, Latin America – And the U.S." August 22, 2018. <https://www.pewresearch.org/fact-tank/2018/08/22/the-worlds-most-committed-christians-live-in-africa-latin-america-and-the-u-s/> (accessed February 17, 2020).
- Mason, Julie, and Ashlee Marsh. "How Do You Get the Kids to Do the Heavy Lifting?" *blog. betterlesson.com*. June 26, 2018. <https://blog.betterlesson.com/how-do-you-get-the-kids-to-do-the-heavy-lifting> (accessed February 17, 2020).
- Mathov, Yoav, and Liran Carmel. "The Revolution of Ancient DNA—What Does Genetics Tell Us about the Past?" *frontiersin.org*, March 7, 2019. <https://kids.frontiersin.org/article/10.3389/frym.2019.00024> (accessed February 18, 2020).
- McLeod, Saul. "Kohlberg's Stages of Moral Development." <https://www.simplypsychology.org/kohlberg.html> (accessed January 18, 2020).

- Metropolitan Museum of Art, New York. "Art of the Islamic World: A Resource for Educators." <https://www.metmuseum.org/learn/educators/curriculum-resources/art-of-the-islamic-world> (accessed February 15, 2020).
- New York State Education. "NYC Geographical District." Data. NYSE.gov, June 30, 2019. <https://data.nysed.gov/profile.php?instid=800000043733> (accessed February 12, 2020).
- Newman, John Henry. "Josiah, a Pattern for the Ignorant." https://biblehub.com/sermons/auth/newman/josiah_a_pattern_for_the_ignorant.htm (accessed January 14, 2020).
- O'Neill, Maggie. "In Ghana, Women and 'Market Queens' Dominate the Economy." *Vice*, August 12, 2016. https://www.vice.com/en_us/article/bjggyd/in-ghana-women-and-market-queens-dominate-the-economy (accessed February 18, 2020).
- Ouimet, Alysse. "Culturally Relevant Literature How to Identify and Use Culturally Relevant Literature." MA thesis, St. John Fisher College, 2011. https://fisherpub.sjfc.edu/cgi/viewcontent.cgi?article=1014&context=education_ED_masters (accessed January 14, 2020).
- Parker, Stephen. "Faith Development Theory as a Context for Supervision of Spiritual and Religious Issues." *Counselor Education and Supervision* 49 (September 2009): 39-53.
- . "Review of Religious Research." *Religious Research* 51, no. 3 (March 2010): 233-252.
- Peterse, Genis. "The Word of Faith Movement: Towards a Constructive Engagement." PhD diss., South African Theological Seminary, 2016. https://www.academia.edu/30596831/THE_WORD_OF_FAITH_MOVEMENT_TOWARDS_A_CONSTRUCTIVE_ENGAGEMENT (accessed January 14, 2020).
- Pew Research Center. "Religious Composition of Blacks." <https://www.pewforum.org/religious-landscape-study/racial-and-ethnic-composition/black/> (accessed February 17, 2020).
- . "4: Religious Commitment." <https://www.pewforum.org/2016/03/08/religious-commitment/> (accessed February 17, 2020).
- . "How Religion May Affect Educational Attainment: Scholarly Theories and Historical Background." December 13, 2016. <https://www.pewforum.org/2016/12/13/how-religion-may-affect-educational-attainment-scholarly-theories-and-historical-background/> (accessed February 17, 2020).

- . “Links between Childhood Religious Upbringing and Current Religious Identity.” October 26, 2016. <https://www.pewforum.org/2016/10/26/links-between-childhood-religious-upbringing-and-current-religious-identity/> (accessed February 17, 2020).
- . “Why Americans Go (And Don’t Go) to Religious Services.” August 1, 2018. <https://www.pewforum.org/2018/08/01/why-americans-go-to-religious-services/> (accessed February 17, 2020).
- Price, B. Max. *Help! I Teach Children’s Sunday School*. Macon, GA: Smyth & Helwys, 2003.
- Pruitt, Sarah. “What Part of Africa Did Most Slaves Come From?” history.com, June 19, 2019. <https://www.history.com/news/what-part-of-africa-did-most-slaves-come-from> (accessed February 18, 2020).
- Redd, Scott. “How Jeremiah Leans On Deuteronomy.” Reformation 21. August 10, 2015. <https://www.reformation21.org/articles/what-would-plato-be-without.php> (accessed February 17, 2020).
- Richards-Gustafson, Flora. “What Is the Dominant Theme of the Book of Deuteronomy?” Demand Media. <http://static1.squarespace.com/static/56dee43ee321400514f98522/t/5752c3c9cf80a125f920305b/1465041866870/4+Deuteronomy.pdf> (accessed January 19, 2020).
- Schmid, Randolph E. “Africans Have World’s Greatest Genetic Variation.” www.nbcnews.com, April 30, 2009. http://www.nbcnews.com/id/30502963/ns/technology_and_science-science/t/africans-have-worlds-greatest-genetic-variation/#.XkvpGTJKjIU (accessed February 18, 2020).
- Stephen, Pradeep Emmanuel. “The Relationship between Religious Commitment and Bible Literacy in Suburban New York and New Jersey Christian High School Juniors and Seniors.” EdD diss., Liberty University, 2017. <https://digitalcommons.liberty.edu/doctoral/1539/> (accessed January 16, 2020).
- Sullivan, Nate. “Spreading Religion in the Age of Exploration.” <https://study.com/academy/lesson/spreading-religion-in-the-age-of-exploration.html> (accessed February 18, 2020).
- Sweeney, Marvin A. *King Josiah of Judah: The Lost Messiah of Israel*. Oxford: Oxford University Press, 2001.
- Sykes, Gary. “Eliciting Student Thinking: Definition, Research Support, and Measurement of the ETS National Observational Teaching Examination (Note) Assessment Series.” ets.org. August 1, 2016.

- <https://www.ets.org/Media/Research/pdf/RM-16-09.pdf> (accessed February 15, 2020).
- Taylor, Tom. "Piaget Vs Vygotsky." Educationlearningtoys.com. August 23, 2018. <https://educationlearningtoys.com/knowledge-base/piaget-vs-vygotsky/> (accessed February 12, 2020).
- Thomas, Robert. "African Explorers and Settlers of the New World." The Unfolding Journey. blog. July 2013, <http://legacysunfoldingjourney.blogspot.com/2013/07/african-explorers-and-settlers-of-new.html> (accessed February 17, 2020).
- Tittley, Mark. "Youth and Faith Development." <http://prevetterresearch.net/wp-content/uploads/image/all/Youth%20and%20Faith%20Development.pdf> (accessed February 17, 2020).
- UNICEF. "Children, Religion and Spirituality." November 3, 2011. https://www.unicef.org/about/partnerships/index_60392.html (accessed February 17, 2020).
- United States Department of Education. "Science, Technology, Engineering, and Math, including Computer Science." <https://www.ed.gov/Stem> (accessed January 18, 2020).
- Young, Tim. "Lessons from the Life of King Josiah." CCBible, November 5, 2017. http://www.ccbible.com/exhort_lessons_from_king_josiah (accessed February 17, 2020).
- Younts, Jay. "Teach Your Kids to Love God." shepherdpress.com. blog. April 13, 2016. <https://www.shepherdpress.com/teach-your-kids-to-love-god/> (accessed February 17, 2020).
- Zakrzewski, Vicki. "The Case for Discussing Spirituality in Schools." https://greatergood.berkeley.edu/article/item/how_to_discuss_spirituality_in_school (accessed January 18, 2020).